Christian Reflector.

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The Editors' Table.

O books! ye monuments of MIND; sweet solaces of daily life; Gentle comrades, kind advisers; who can weigh your worth?
{Martin Farquhar Tupper.

Foster's Essays.—For us to compliment one of the profoundest thinkers, and the greatest essayist of the nineteenth century, would be a work of supererogation. No man who values just philosophy, deep and discriminating thought, will be content without this volume. He can scarcely more dispense with this in the department of ethics than with Butler's Analogy in the department of theology. No young man especially, in the formation of his mental and moral character, should be without an intimate acquaintance with such a treasure of truth. New York: Robert Carter. Boston: Gould, Kendall & Lincoln.

Philosophy of Reform, by Rev. C. Billings Smith. This is the title of a handsome volume published by Gates & Stedman, New York. It utters an earnest condemnation of Voluntary Associations as devoid of a true reformatory character, and places the church of Christ prominently in their room. With somewhat of an oracular and dogmatic infusion, it discusses the topics which enter into the general discussion with considerable ability and discrimination. The difficulty in this as in all similar cases, where there is an attempt to correct, reform and strike out a new path for its movements, is, that imminent danger arises of relapsing into hyper conservatism, and into a disposition to roll back a tide which God and Providence have designed shall roll on despite of human wisdom and interposition. Mystery is ever shrouding the ways and dealings of God with men. Reforms have always broken out as from the overcharged heart of humanity, have overcome obstacles and accomplished their design and ordination, in their own way, and much at variance with what man would have prescribed. We doubt not that the present work contains much theoretical truth, and will repay well a perusal. Boston: B. Perkins & Co., and Gould, Kendall & Lincoln.

The Pictorial History of England, to be completed in forty numbers, embellished with numerous engravings, and beautiful typography, has been commenced by the Harpers, and is for sale in this city, by Waite, Pierce & Co.

The Dictionary of Practical Medicine, by James Copland, M. D., F. R. S., edited with additions by Charles A. Lee, M. D.,—the fourteenth part treating of insanity, irritability, etc. Published and sold as above.

Evidences of Christianity, by Mark Hopkins, D. D., President of Williams College. The lectures which embrace this volume, were delivered originally before the Lowell Institute in the course of 1844.—They are now published in an elegant volume, and are, we need hardly say, an invaluable contribution to the Christian literature and learning of the land. Dr. Hopkins ranks among the very first thinkers, preachers, and moral philosophers of the age. We have never yet seen a production of his pen that did not appear to us worthy to be enshrined. On the work before us he has evidently laid out the elements of his strength, traces of which are everywhere visible.—Treating of such a subject, we do not know how any minister or intelligent Christian can dispense with it. Boston: published by T. R. Marvin.

Authenticity and Inspiration of the Bible, by the author of Bagster's Comprehensive Bible. The author of this volume must have enjoyed rare advantages in preparing it. From the mass of material which he had necessarily furnished to his hand, his object, as he states it, has been to establish the genuineness, uncorrupted preservation, authenticity and inspiration of the sacred volume, and especially in the illustration of the argument on these all important topics, to prove the principal facts, to illustrate the miracles, to show the fulfilment of the prophecies, to exhibit the harmony, and to display the doctrines and precepts of the Word of God. This aim appears to have been well accomplished. We rejoice in the appearance of this, as of similar works that are now issuing from the press, as indicating that public attention is more generally turned to the primary truths and evidences of Christianity. New York: Robert Carter. Boston: Gould, Kendall & Lincoln.

Slavery Discussed, in occasional essays from 1833 to 1846, by Leonard Bacon, D. D., is the title of a new volume following quickly the appearance of the important work of Dr. Barnes, and treating the subject with distinguished ability. The demand for works which discuss American Slavery, should be hailed with pleasure, though, as in the present case, there may not be an agreement with all that is advanced. The public and religious mind of the country will work itself ultimately clear on this subject, but to ensure this result, it must *work*. New York: Baker & Scribner. Boston: Crocker & Brewster.

Noah Webster.

The following beautiful eulogy on Noah Webster, Esq. is from the Anniversary Address delivered before the Connecticut Alpha of the Phi Beta Kappa Society, at their anniversary, by Chancellor Kent, of New York. The Dictionary to which reference is made, is that most valuable work, published by G. & C. Merriam, Springfield, Mass., in 2 vols. 8vo. In this connexion we would state that this is decidedly the best work of the kind that has ever appeared. It contains 83,000 words, and all of the author's improvements to the time of his decease. It should be in the possession of every individual.

'For nearly half a century, 'amidst obstacles and toils, disappointments and infirmities,' he has nobly sustained his courage; and by means of his extraordinary skill and industry in the investigation of languages, he will transmit his name to the latest posterity. It will dwell on the tongues of infants, as soon as they have learned to lisp their earliest lessons. It will be stamped on our American literature, and be carried with it over every part of this mighty continent. It will be honored by three hundred millions of people—for that is the number which, it is computed, will, in some future age, occupy the wide space of territory stretching from the Atlantic to the Pacific ocean, and from the torrid to the arctic regions. *The American Dictionary of the English Language* is a work of profound investigation, and does infinite honor to the philological learning and general literature of this country. Happy the man who can thus honorably identify his name with the existence of our vernacular tongue. There is no other way in which mortal man could more effectually secure immortality beneath the skies. Obelisks, arches, and triumphal monuments, seem to be as transient as the bubble of military reputation. No work of art can withstand the incessant strokes of time. The unrivalled Parthenon, glowing in polished marble, and which, for more than two thousand years continued from the summit of the citadel of Athens to cast its broad splendors across the plains below, and along the coasts and headlands of Attica, is now crumbling to ruins, after being despoiled of its most exquisite materials by savage war and heartless man. Even the Pyramids of Egypt, whose origin is hidden in the deepest recesses of antiquity, and which have always stood in awe-inspiring solitude and grandeur, are now annoyed by the depredations of curiosity, and greatly corroded by the action of the elements, and gradually sinking under the encroaching sands of the desert. This dictionary, and the language which it embodies, will also perish; but it will not be with *the gorgeous palaces*. It will go with *the solemn temples and the great globe itself*.'

Original and Select.

Reported for the Christian Reflector.

The American Baptist Home Mission Society.

[Concluded from page 82.]

Thursday.—The meeting was called to order at 9 o'clock in the morning, by the Hon. Friend Humphrey, President of the Society. Prayer was offered by Rev. ——

The Executive Board reported sundry amendments to the constitution, which were taken up by articles for consideration.

Article 1. This Society shall be called the American Baptist Home Mission Society.

This article was adopted with but little discussion.

Article 2. The single object of this Society shall be to promote the preaching of the gospel in North America.

A motion was made to strike out the word 'single,' and insert the word 'great.' A wish was likewise expressed that both might be left out. Rev. Mr. Colver moved that the words, 'and to plant, cherish and sustain evangelical churches,' might be inserted before 'in North America.' Rev. Mr. Tucker did not like the amendment, he did not understand it to be the object of this Society to build churches. They make appropriations for ministers, but not for churches, and he considered the great object of the Society to be, to send out ministers to preach the gospel of Jesus Christ. They aimed to produce certain results by the preaching of the gospel, and therefore he hoped the word 'single' would be retained. Rev. Mr. Stow, of Massachusetts, inquired if it would not be better to say that the object of this Society shall be to diffuse the religion of Jesus Christ in the destitute parts of North America.—That he thought would cover the whole ground and obviate the difficulties suggested by the brethren.

Rev. Mr. Hill, Corresponding Secretary, called the attention of the members to the fact, that the Society was acting under an act of incorporation, and that it was necessary to retain the phraseology in order to avoid difficulties that might arise under the charter. He had been directed to inquire of legal gentlemen, and was informed that they could not make any alteration in the phraseology without effecting the charter.

Rev. Dr. Tucker, of Buffalo, said that in the train of preaching the gospel, will follow temperance and other moral effects not to be mistaken, and the great object of this Society was to preach the gospel. If they specified one particular object why not another, and another until they embraced them all. The one object stated in the article covers all the moral results that follow. He therefore hoped that it would be the great or single object of this Society to promote the preaching of the gospel.

Rev. Mr. Lovell, of Rhode Island, objected to the word 'single' and he thought it would be better to substitute the word 'great.' Rev. Mr. Tucker hoped the advice of brother Hill would be borne in mind, in regard to the legal effect of altering the phraseology of the article, for in case money was devised to the Society an infringment of the charter would cause great difficulty. It was enough for them to know that the great Head of the church had directed them to 'preach the gospel.'

Rev. Mr. Stow thought that the amendment suggested by him covered the whole ground, and yet came within the provision of the charter, and he could not see that any difficulty would arise from adopting it.

Rev. Mr. Dowling would remark that there was much discussion, both before and since the meeting, to fix this article. In order to preserve our rights under the charter, we must adhere to the phraseology of the constitution. It was merely for the purpose of preserving the phraseology of the constitution, in order that we might not even run the risk of infringing the charter, that the article was adopted in its present form. There is but a shade of difference between the two words, and he would prefer that the word 'single,' should be retained, and yet he would not care if the amendment should pass. He preferred to preserve the phraseology of the constitution, and he hoped the last amendment offered would not be persisted in.

Rev. Mr. Arthur, of Schenectady, said that by looking at both words, they would see that there was but little difference between them, as the brother had said. If they believed all that lawyers told them they would always have plenty of business on hand. Lawyers are very bad men to consult in regard to ecclesiastical matters. He was in favor of passing the article in its present form.

Rev. Mr. Tucker explained that the lawyers had not said anything in regard to the word 'single.'

Rev. Mr. Howard thought that they were taking up a great deal of time by discussing a very little thing. He believed that a vast majority of the members preferred the article as it was, and if it was in order, he would now move that the article be adopted to try the sense of the members.

Rev. Mr. Colver, of Massachusetts, thought that there was some reason for taking out the word 'great' which was in the former constitution, and inserting the word 'single,' and he had not yet heard it explained.

The several amendments proposed were withdrawn, and the question was taken on striking out the word 'single' which was carried.

Article 2, as amended was then adopted.

Article 3 was then read as follows:

The Society shall be composed of Annual Delegates, Life Members, and Life Directors. Any Baptist church, in union with the denomination, may appoint one delegate for every annual contribution of thirty dollars. Thirty dollars paid at one time shall be requisite to constitute a member for life; and one hundred dollars, paid at one time, or a sum which in addition to any previous contribution shall amount to one hundred dollars, shall be requisite to constitute a director for life.

Rev. Mr. Willett, of Connecticut, was opposed to the second clause of the article.—His object was to lessen the amount that would entitle a church to a delegate to the Society. It was mistaken policy on the part of the Board in arranging the constitution in such a manner as to cut off the poorer part of the people from taking part in the affairs of the Society. He wished that the members of the Society would go and live in the country, among the poorer members of the churches, and they would then be able to appreciate their situation. It is said that any church might raise $30—but that is a mistake. Many of the country churches could not do it unless they did as the brethren at Jerusalem did—lay all they possessed at their brethren's feet. If this was the only charity, they might do it easily, but every knock that came to their door was for help. There was the Tract Society—the Christian Alliance—the Foreign Evangelical Society, and others that knock at their doors, and they knock very loud.

He would ask the brethren if their Master left the poor behind in his remembrance.—Was it not the Lord that said, 'the poor have the gospel preached to them.' It was a principle that the Americans fought for in the Revolution—that representation and taxation should go together, and he hoped it would not be forgotten now. If every thing else was going over to Rome, he hoped they would hold on. He stood not there to advocate the cause of his own church, for they could pay their thirty dollars, but there are others who have not the dollars and cents to pay for a seat here. He yielded to no man in his regard for this Society's welfare. To his mind this Society was above all others, and he desired that they would not act on the principle of dollars and cents, but on such principles as would claim the prayers and co-operation of all the members of the churches. The representation is to come from the churches, and if it comes from all the churches, I say, Amen.

Rev. Mr. Granger, of Rhode Island, rose to a point of order. The Constitution provides that no alteration shall be made unless it shall have been proposed at the previous annual meeting of the Society or recommended by the Executive Board. He then inquired of the President if it was competent for the Society under this article of the Constitution to make any amendments to the Constitution not recommended by the Executive Board.

Rev. Mr. Wilson thought with brother Granger, that according to the Constitution they had no right to amend the second article.

Rev. Mr. Dowling thought the suggestion of brother Granger was a very important one. If his construction was correct, other amendments could be proposed now, and laid over to the next annual meeting for action.

Rev. Mr. Tucker rose to say that the third article as presented by the Executive Board was entirely new and it was by them brought before the Society, and the Society had a right to do with it as they pleased. It seemed to him to be a very strange doctrine, that when an amendment was proposed, the Society had not the right to alter it if they pleased. It was exercising an abitrary and despotic power over the Society.

Rev Dr Tucker thought it was in the power of the Society to do as they pleased; if it was not, then the constitution never could be altered. The last clause in the article referred to, defines the whole position, and when an amendment is proposed by the Executive Board, it is in the hands of the Society to do with as they please.

Rev Mr Granger did not so understand the article. He understood the constitution to provide for its own alteration in this way—an amendment must be presented at a previous annual meeting or else be recommended by the Executive Board—an individual member offers an amendment at this meeting, and it is proposed to adopt it at once contrary to the constitution. He supposed that the framers of the constitution adopted that article because they thought it was not expedient to jeopardize that constitution at every meeting of the Society. If amendment upon amendment could be adopted by the Society, then a very different thing could be made of the article than was proposed by the Executive Board.

Rev. Mr. Tucker thought the amendment was in order before the Society. He had every confidence in the members of the Society, and when they made such a constitution as he, in the Executive Board could not consistently act under, he would resign.

Rev. Dr. Cone did not think that any good could result from discussing the matter. He preferred that the President should give his decision on the question of order, and if the members did not like the decision, they could appeal from it, and the question would be settled. The President thought there was weight in the suggestion of brother Granger, but he thought that they might, by common consent, go on and adopt such amendments as they pleased, until they came to the final question, and then the Executive Board, if they liked the amendments, might recommend them.

Rev Dr Maginnis, said, the churches had sent delegates there, and the sum had not been fixed in the old constitution, and the Executive Board has recommended that the sum be fixed at $30. He asked if they could not arrive at the amendment proposed by moving to strike out the amount. He hoped that the recommendation of the Board would be adopted, but thought they could avoid all difficulty by taking the question in that way.

Rev Mr Cutting moved to go into Committee of the whole. He thought they could then pass on all recommendations and amendments, and the Executive Board could afterwards recommend the amendments if they met their approbation.

Rev Mr Granger did not see how the Society could confer a power on any Committee, however large or small, that they did not themselves possess. He thought the Rev. Dr. Maginnis' proposition met the whole objection.

Rev Mr Cutting.—This Society have a right to say how they will consider the recommendations of the Board, and if they went into Committee of the whole they would be free from the difficulties that beset them as a Society.

Rev Dr Cone did not belong to the Executive Board, and did not know the reasons for the proposition they made. The third article he thought contained the fundamental principle on which the Society was based. The old constitution says that any person that contributes shall be a member, no matter if the contribution be but one cent. The Executive Board has looked at this matter, and has said it was not a safe principle. If this principle was to prevail, the Society might be controlled by the votes of those who paid but little towards sustaining it, while those who had borne the heat and burden of the day, would be cut off. He hoped the Society would come to a direct vote on the question.

Rev Mr Tucker wished to say that this was the fundamental principle upon which the recommendation was based. The only question to decide was whether they would go back to the old constitution, or adopt the recommendation. The old constitution says that all churches, societies, &c., that contribute towards the funds of this Society shall be entitled to send delegates. He hoped with brother Cone that they would come to a vote on the amendmeut.

Rev Mr Stow thought the plan very good but preferred to reduce the amount so as to bring it within the limits of feebler churches—say $20, $15 or $10—$30, was the sum fixed for life membership, and it was hardly fair to ask them to pay for an annual delegate the same amount as for life membership. He moved to amend by inserting $10 in place of $30.

Rev Mr Bennett. It seemed to him that they did not understand themselves. It was a question between dollars and cents.—Money was the basis of the Society and they could do nothing without it.

Rev Mr Drake, of New Jersey, rose to a point of order. They had passed on a part of the constitution and he would like to know if they could now go into Committee of the whole.

The Chair decided that the Society could not according to the constitution consider the amendment proposed.

Rev Mr Colver appealed from the decision of the Chair.

The question was then taken on the appeal and the decision of the Chair was reversed.

Rev Mr Cutting called up his motion to go into Committee of the whole.

Rev. Mr. Brouner, of N. Y., could not see the object of the motion.

Rev. Mr. Peck was in favor of going into Committee of the whole, because they could then take it up, and consider the amendments without any restraint, and if the executive Board approved the amendments they could recommend them to the Society. That had been the practice in all religious bodies with which he had been connected.

The motion was then adopted and the society went into Committee of the whole, Rev. Dr. Cone in the Chair. The first and second articles were then adopted by the Committee.

The third article then came up for further consideration.

Rev. Mr. Tucker thought the Executive Board would not be materially affected by the adoption of the amendment.

Rev. Mr. Granger begged that the Committee would listen to the reasons for preferring that sum.

Rev. Mr. Dowling said that the $30 was put in there because they felt that they must have some fixed sum. The members of the Board did not care much about the matter, and as brother Willett preferred $10 it would be well to insert that sum. He thought there was much reason in his remarks.

Rev. Mr. Tucker said it had been in contemplation, not only to hold meetings in New York, Philadelphia and Boston, but they might go to Albany, Troy, Buffalo and other places, and he wanted all the churches to be represented by delegates if they chose to be so. He wanted the principle recognized that all the churches had a right to a delegate if they chose to send one. But some of the churches under the old Constitution might send ten or twenty or thirty delegates, and he thought it best that it should not be so. He would prefer that the amendment should not prevail.

Rev. Mr. Morton, of N. Y. thought that if the sum was reduced to $10 there would be only about one church in forty that would send them a delegate, while on the other hand, there were many churches abundantly able to pay, who would only give $10. He went to a church in New Jersey, and collected $25 for this Society, and the church altogether was not worth over $4,000, and he understood that a brother had been there since and raised $30 to make a life member of the Bible Society. The churches were generally able to pay $30.

The motion to strike out $30 prevailed, and the blank was then filled with $10.

Rev. Mr. Colver further moved to amend the article by inserting the words 'and one delegate for every additional $10.'

Rev. Mr. Taylor proposed that an amendment should be adopted providing that a church containing fifty members, should be entitled to a delegate by paying $5—one hundred members $10—one hundred and fifty members $15, and so on in proportion.

Rev. Mr. Turnbull moved to amend the third article, by inserting after the words 'ten dollars' 'and an additional delegate for every additional $30.'

Rev. Mr. Granger had an objection to the proposition. If they would read on a little further in the article they would find that $30 was the sum charged for life membership, and he did not think it was courteous to the churches. He thought the $30 ought to be left out, because the additional delegate would be a life member.

Rev. Mr. Tucker, had been told by ministers, that their congregations would rather pay for a delegate, than to make a person a life member. He had written back to them explaining the matter, yet they did not seem to understand it, and persisted in their former opinion.

Rev. Mr. Colver did not think the brother took the right view of this matter. The reason why the churches would rather have delegates, was because they preferred to have their own representatives, rather than to give away their rights to one person for life.

Rev. Mr. Dowling, explained why the Board had recommended the delegates. The facts of the case were these. When the Constitution was first reported there was no provision made for delegates. He personally preferred that the Society should consist of Life Members and Directors, but the Board were told that it was not republican, and that the churches would prefer to send delegates to each annual meeting, and it was then inserted in the article.

The question was then taken on the amendment offered by Mr. Turnbull, which was adopted.

Rev. Mr. Cutting, inquired of the Chairman to know how they were to understand the article as amended. If a church pays $10 they are entitled to one delegate. The next year they do not pay anything.

Chairman—Then they cannot send a delegate.

Rev. Mr. Cutting—The next year they pay $10.

Chairman—Then they are entitled to one delegate.

Rev. Mr. Howard moved further to amend the article in the part relating to Life Directors, by inserting after the word contribution the words 'for that object.'

Rev. Mr. Dowling would be ashamed to have that amendment go forth to the public, on account of the grammar.

Rev. Mr. Webb, did not think that the amendment should be left out on account, for if the grammar was bad, they would only be included in transgression with all other bodies.

Rev. Mr Turnbull, moved to strike out the words 'or a sum which in addition to any previous contribution shall amount to one hundred dollars.'

Rev. Mr. Tucker—In all other societies when a man who is a life member, becomes a Life Director, he is entitled to have the amount paid for life membership deducted. He had a little son who had a strong desire to become a life member, and he paid the amount in sixty different sums, thus working it out by small amounts at a time.

Rev. Mr. Turnbull then proposed to add the words 'except in the case of life members who shall afterwards pay $70 in addition.'

Rev. Dr. Tucker—These little sums may not seem much, but yet they would amount eventually to large sums. He had heard of a pastor of a country church, whom the church wanted to make a life member of a society, but they could not get the whole amount at once; so they put it out at interest until they raised a sufficient amount, and so he thought they might do. They had better do as they did in all other societies, and let these small sums all go toward making up the sum necessary to constitute a Life Director.

Rev. Dr. Eaton asked for information. Suppose a church has contributed for three years ten dollars each year, could they then designate one of their number as a Life Member.

Chairman—No.

The question was then taken on the motion to strike out, which was lost. The other amendments were then withdrawn.

Articles 4 and 5 were then read and adopted. They are as follows:

Article 4th. The officers of the Society shall be a President, two Vice Presidents, a Treasurer, an Auditor, a Corresponding Secretary and a Recording Secretary, whom the Society shall annually elect by ballot.

Article 5th. The officers and Life Directors shall meet immediately after the Annual Meeting of the Society, and elect fourteen Managers, residing in the city of New York or its vicinity, who, together with the Treasurer, Auditor, and Corresponding Secretary, shall constitute an Executive Board to conduct the business of the Society; and shall respectively continue to discharge their official duties until superseded by a new election. Five members of the Board shall be a quorum for the transaction of business.

Article 6 was then read as follows:

Article 6th. The Executive Board shall have power to appoint its own meetings; elect its own Chairman and Recording Secretary; enact its own By-laws and Rules of Order, provided always, that they be not inconsistent with this Constitution; fill any vacancies which may occur in their own body during the year; and, if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. They shall establish such Agencies as the interests of the Society may require; appoint Agents and Missionaries; fix their compensation; direct and instruct them concerning their particular fields and labors; make all appropriations to be paid out of the treasury; and present to the Society, at each annual meeting, a full report of their proceedings during the current year.

Rev. Mr. Bennett. It occurred to him that as the Board had power to dispose of all the moneys, they would also have the right to fix their own salaries. He preferred that those who appoint the officers should fix their salaries.

Rev. Mr. Tucker was very sorry to differ with his good brother, whom he loved very much, but he did think they had better leave it where it is. The members of the board devote their time and their talents and energies to the work without receiving anything. There was no officer that was paid for his service except the Corresponding Secretary.

Rev. Mr. Webb thought that Secretaries ought not to constitute members of the Acting Board. He was now and ever had been opposed to paid officers being members of the Acting Board.

The 6th article was then adopted without amendment.

The 7th and 8th articles were then adopted. They read as follows:

Article 7th. All moneys or other property contributed and designated for any particular field, shall be so appropriated, or returned to the donors or their lawful agents.

Article 8th. The Treasurer shall give bonds to such amount as the Executive Board shall think proper.

The 9th article was then read as follows:

Article 9th. All the Officers, Managers, Missionaries and Agents of the Society shall be members in good standing in regular Baptist Churches in union with the denomination.

Rev Mr Colver moved to insert after the words 'union with the,' the words 'great body of the churches composing this association.'

Rev Mr Tucker hoped the amendment would not pass, as it would place the Executive Board in a very awkward condition. If the Board does not act well, turn them out, but don't embarrass them in their operations.

Rev Mr. Colver thought the brother was entirely mistaken. He should doubt very much whether the amendment were adopted or rejected, if it would alter the practice of the Board, but if it were adopted it would be taking a weapon out of the hands of some who would use it for the purpose of attacking us. He hoped therefore that the amendment would be adopted, although he would say that he had no fear that a slave holder would be thrown upon them if the amendment was not adopted.

Rev Mr Turnbull moved to amend by striking out all after the words 'Baptist churches.' He made the motion for the purpose of cutting off all discussions as to union or communion, as he did not think they were competent to discuss these questions.

Rev Mr. Fuller said that at one of their previous meetings, it was said that the regular Baptist churches in the West were anti-mission churches. The motion to strike out prevailed.

Rev Mr Colver then renewed his motion to amend, and he hoped it would pass. A separation had in fact already taken place between them and the slave holders. The slave holders have taken their stand boldly and openly, and it became them to take the freedom side of the question. He as well as others had been greatly tried by slave holding missionaries and yet they were compelled to associate with them as far as they could consistently, in order that they might save them. He told them that they were now sustaining a missionary in New Orleans, who was preaching to a slaveholding church and he thought they were endorsing slavery. If they wanted to go on fairly and harmoniously together, they must let go of slavery entirely. He was for keeping it out of the Society and to do that they must not sustain missionaries to preach to slave holding churches.

Rev Mr Tucker began to be happy too soon, for he thought every thing was going on harmoniously, and the Board, too, were prepared to recommend the constitution to the Society, but now he could foresee difficulties. He told the members of the Society at Providence that if they were determined to cut off the South entirely, he should not go with them, but on the contrary, he would oppose. The Executive Board had appointed brother Hinton to labor in New Orleans, and that lately. He knew brother Hinton personally, and he also knew that he was not in any way connected with slavery, and that he had no feeling in common with slave holders. If they intended to give such a shape to this article as to completely tie up the hands of the Executive Board, then he did not know how they would be able to act.

Rev. Mr Colver inquired if he understood his brother to say that he was in favor of brother Hinton ministering to slave holders.

Rev Mr Tucker—Yes.

Rev Mr Colver—and baptizing them and administering to them the ordinances?

Rev Mr Tucker—Yes, if they are converted.

Rev Mr Turnbull was opposed to the amendment because it was indefinite, and it would therefore be out of place in the Constitution, and he was opposed to it in the second place because it was altogether unnecessary.

Rev Mr Colver thought that its indefiniteness was its greatest recommendation. He could assure them that if this Society was to go on and build up slave holding churches, it would prove a rock on which they would split.

Rev. Mr Morton was inclined to think that the amendment was not in accordance with an article previously adopted. That article says that the object of the Society is to promote the preaching of the gospel in North America. Wherever he had travelled as an agent of the Society, he had told them that their object was to preach the gospel to all North America, and he would like to know if the Southern States were to be cut off from them—if it was to be cut off from the commission of the Lord who said 'Go preach the gospel to all nations.'

The question was then taken on the amendment, which was lost.

The 9th article was then adopted. Article 10th was then read as follows, and adopted.

Article 10th. The Society shall meet annually at such time and place as the Executive Board shall appoint.

Article 11 was then read as follows;

Article 11th. No alteration of this Constitution shall be made without an affirmative vote of two thirds of the members present at an annual meeting; nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Board.

Hon. Friend Humphrey then rose and referred to the difficulties in the morning in regard to this article. He had reflected on the decision he made then, and he was more than ever convinced that his decision was correct. He suggested the propriety of amending this article to avoid difficulties in future.

Rev Mr Wilson, of Maine, had voted against the majority in regard to the decision of the Chair and yet he suppose he was with them in feeling as to what ought to be the right of the Society. He intended to offer an amendment. He thought the Board would recommend the amendment proposed by the Committee of the whole to accommodate them, whereas the right was with the Society to make the amendments and not with the Board. The article was then adopted.

Rev. Mr. Webb then moved to re-consider article 5th, which was carried. He then moved to amend the article by striking out the words, 'Corresponding Secretary.' He explained his reason for the motion. He did not approve of having paid officers in the Acting Board. The Secretary would always meet with them, and they would have the benefit of his advice while he would not be entitled to a vote.

The amendment was adopted, and the article as amended was then adopted.

Rev. Mr. Granger moved to re-consider the 3d article for the purpose of striking out the words 'any Baptist church in union with the denomination may appoint one delegate, &c.' He thought the representation was bad for several reasons, and he did not think that the churches had so much to do with those matters as some of the members would make out. If the article was continued in its present form, they would not have as many Life Directors as it was necessary for them to have.

The motion to re-consider was lost. All the articles were then adopted, and the Committee rose, and the Chairman reported the Constitution to the Society.

On motion the report was accepted, and the Constitution was referred to the Executive Board, the members of which retired to the lecture room.

Soon after the Board returned, and the Rev. Mr. Tucker arose and stated that the Executive Board recommended the adoption of the amendments proposed by the Committee.

The Constitution was then laid on the table, and the Society took a recess for an hour and a half.

AFTERNOON SESSION.

The Society re-assembled at half-past 2 o'clock, the President in the Chair.

The meeting was opened with prayer by Rev. Mr. Wells.

The Committee on delegates reported the following delegates from auxiliaries.

New Hampshire—State Convention—S. Ilsley.

Vermont—Samuel Fish.

Rhode Island—State Convention—J. N. Granger, L. C. Lovell.

Connecticut—State Convention—R. R. Raymond, M. G. Clarke, L. H. Wightman, Charles Willett. Fairfield Association—Jas. J. Woolsey. New London Association—D. B. Cheney.

New York—State Convention—B. R. Swick, Z. Grinnel, Lewis Leonard. Union Association—N. A. Reed. Baptist churches, Forrestville—J. M. Purrinton. Baptist churches, Wheatland—H. R. Stinson, R. Tinney.

New Jersey—State Convention—C. W. Multord, S. J. Drake, L. G. Beck, E. M. Barker, Wm. E. Locke.

Michigan—State Convention—Jno. Booth, Jas. Inglis.

Iowa Territory—Iowa Convention—Daniel Dye.

The report was accepted.

Rev. Mr. Tucker moved to take up the Constitution which had been laid on the table. Carried.

Rev. Mr. Tucker then moved to adopt the whole Constitution, as recommended by the Executive Board.

Rev. Mr. Webb had perceived, since the adjournment, that the alterations made in article 5th would require an alteration in another article of the Constitution. They had withdrawn the Corresponding Secretary from the Executive Board, and in case the office should become vacant by his death, resignation, or otherwise, there was no provision made in the Constitution to fill the vacancy.

Rev. Mr. Hill said that the old Constitution provided for filling vacancies.

Rev. Mr. Webb was not tenacious about it; he would waive the point.

Rev. Mr. Hill wanted to know if he understood the brother to waive the point entirely. Such a vacancy might occur, and then how are the Board to fill it. It was well to look at it. If the Board had power to fill the vacancy from among their own number, then it might answer; but if they are not thus empowered, then it would be a difficult matter for them to manage. He moved to amend the 6th article, by inserting after the words 'their own body,' the words 'and in the offices of the Society.'

Rev. Mr. Colver would vote for the Constitution, but it was not exactly as he would like to have it. By the 6th article, the Board is empowered to direct and instruct the missionaries concerning their particular fields and labors. It seemed to him that they had lost sight of the missionaries. It is not only the duty of the Society to send out missionaries, but they are to see to it that they preach the gospel of Jesus Christ. He wanted to know what they were doing. If they planted churches, he wanted to know what kind of churches they were. If they preached the gospel, he wanted to know where they preached it. If a missionary goes South, and omits to preach against one sin—a great sin—the sin of slavery—then he wanted to know it. If their missionaries were to go and preach to slaveholding churches and baptize slaveholders, it would prove the downfall of this Society. The Society must stand on its own foundation, and he should hold the Executive Board responsible for the conduct of their missionaries, and on that condition alone he would vote for the Constitution.

The Executive Board, having retired while Rev. Mr. Colver was speaking, now returned, and Rev. Mr. Tucker stated that the Board recommended the amendment suggested to the 6th article, and also to strike out '*fourteen*' from the 5th article and insert *fifteen*. The recommendations of the Committee were adopted.

Rev. Mr. Dowling was sorry to hear the remarks that was addressed to the Chairman of the Board by Rev. Mr. Colver, and he was also sorry to hear the answer made by that brother, and unless something was said, the impression would go abroad that the sentiments of Bro. Tucker were the sentiments of the whole Executive Board. For his part, he should not consent to the appointment of a missionary to preach to slaveholders, with the expectation that he was to administer the ordinances to slaveholders continuing such, and he knew that a majority of the Board agreed with him in this sentiment. He would not consent that the missionaries should receive slaveholders to the fellowship of the church, unless they gave up their slaves. He could, therefore, assure the Society that the sentiments of his good brother, in this matter, were not the sentiments of the whole Board. The question was then taken on the whole Constitution as amended, and the same was unanimously adopted.

Rev. Mr. Wilson then gave notice that he would, at the next annual meeting, move to amend the last article of the Constitution so as to allow an alteration of the Constitution at any time, by a vote of two-thirds of the members present.

Rev. Mr. Colver gave notice that he would, at the next annual meeting, move to amend the Constitution so as to instruct the missionaries of the Society not to administer baptism to an adhering slaveholder, or the ordinances to a slaveholding church.

The Committee on nominations reported the names of the following gentlemen as officers of the Society for the ensuing year:—

President.
Hon. Friend Humphrey, of N. Y.
Vice-Presidents.
William Colgate, Esq., of N. Y.
Hon. James M. Linnard, of Pa.
Corresponding Secretary.
Rev. Benjamin M. Hill.
Recording Secretary.
Rev. D. Bellamy.
Treasurer.
R. W. Martin, Esq.
Auditor.
John R. Ludlow, Esq.

Rev. Mr. Maginnis previous to going into election, wished to state, that the Committee

had made the nominations without consulting any of the brethren named, but, that they had been informed since they made the nomination, that Mr. Ludlow would not serve as auditor if elected, and although he had no authority to withdraw his name, yet he would state, that Mr. David A. Bokee had been named to him as a very proper person to fill that office.

The Society then went into an election for officers which resulted in the election of all the officers nominated by the Committee, except Mr. Ludlow as Auditor, in whose stead David A. Bokee was elected.

Rev. Mr. Granger, gave notice that he would at the next annual meeting move to amend the third article of the Constitution by striking out the following words: 'Any Baptist Church in union with the denomination may appoint one delegate for an annual contribution of $10—and an additional delegate for every $30 contributed.'

A resolution was then adopted, returning the thanks of the Society to the members of this church and congregation, for the use of the house, and for the hospitality extended towards the members of the Society.

On motion, the Society then adjourned to meet again at such time and place as the Executive Board might direct.

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, MAY 28, 1846.

THE MEETINGS IN BROOKLYN.

We give our readers the general details, and extended reports of several of the addresses made, in connection with the closing anniversaries in Brooklyn. Our musings still linger with fixed interest around the place and the scenes of the hallowed season that has just closed. Never were we present when hearts were more commingled, or more of the fragrance of heaven was enjoyed. The number of missionaries present with the converted of different nations and from the extremes of China and of our aboriginal wilderness, the simple devotion to the object of assembling, the fervor of missionary zeal that was breathed forth, all combined to make the occasion a feast of fat things, of fat things full of marrow, of wines on the lees well refined. Often may it be renewed.

During the address of Mr. Dean, to which especially we need not call attention, the place was literally a Bochim, and the same was true in connection with the closing services of Thursday evening. We were never more impressed with the blessedness of the reflex fruits of missions. They are the most unequivocal signs of spiritual life and consecration among us.

DR. BARNES' SERMON

ON THE IMPORTANCE OF THE CHRISTIAN SABBATH TO YOUNG MEN.

Reported for the Christian Reflector.

The Broadway Tabernacle was filled to overflowing on Sunday evening, to hear this discourse, and though the Dr. was an hour and a half pronouncing it, the immense audience listened without weariness. It was a most excellent sermon, and I can think of no present I would sooner make a young man just starting in life, than a copy of this discourse. I have seen the eye of an angler kindle and his countenance glow with delight as he was drawing up a two-pound trout; so looked the editor of the National Preacher, while listening to Dr. Barnes, and I guess he will give the sermon to his subscribers. It ought to be published as widely as the Tract Society can send it.

Dr. Barnes' text was Mark 2: 27—'*The Sabbath was made for man.*' It was made for man as such; for all ages, colors, circumstances. It was made for the condition of the aged in declining years; for the man in middle life who works to maintain his family and lay up for old age; for the young man. A heathen maxim says, 'all men need the aid of the gods;' so we say, all men need the Sabbath.

A young man just starting into life may be compared to a new ship about to try for the first time the treacherous waves. Nothing is more beautiful than a ship as she starts off on her voyage. But after she has got well out at sea, the storm comes, and the tempest sweeps through her rigging, and the tall masts fall, the angry waves rise up in fury and mix with the clouds; and then none but God can save.

What is the Sabbath?—It presents itself to the young man either as a day of rest or amusement; primarily as a day of rest. On that day the shop is closed and all business is suspended; the judge comes down from his bench, the lawyer lays aside his brief, the plough is left in the furrow, and the body seeks rest, and the mind too. Whenever the mind and body are taxed with labor then the Sabbath is needed for rest.

The other aspect which the Sabbath presents to the young man is, that it is necessary for other interests than those which relate to business and labor. The bee may build her cell, the beaver his dam, and the lion seek his prey on the Sabbath, for they have no higher nature; but with man it is not so. He has a soul as well as a body, a heart as well as an intellect, a conscience as well as an imagination. He needs this day, then, to devote to other than worldly pursuits. He is not a mere working animal.

As an individual, a young man demands periodical seasons of rest. Unremitting effort is injurious. Nature teaches us this in our physical system, as in the muscles where there is a counteracting power. But besides this we need a longer rest, and this nature supplies by withdrawing light from our fields, our shops, our counting houses and our stores, and inviting that repose of body which alone is given by nature's sweet restorative, balmy sleep. But it is not repose of body alone that is required, the mind demands repose. This last is illustrated by the fact that so many of the youth of our colleges are cut down prematurely by disregarding this law. The world will never cease to mourn over the early fate of Henry Kirk White, whose resplendent genius and tender piety could not absolve him from the penalty of the violation of that law of nature which demands of faculties seasons of rest. And so, too, in our own country the fate of young Mason, who made extraordinary attainments in that sublimest of sciences, astronomy, teaches us that rest is needed for the mind.

The Sabbath is also needed to resist certain evil influences to which young men in the eager pursuit of business, are exposed. Man is not intended to be devoted to one pursuit alone. It is not intended that, like a globe on a plane, he should touch society at only one point. A man developing only one set of powers is not a man; he is a monster. He may like Girard never send out a ship on an unsuccessful voyage, he may get rich and build a palace, dress in purple and fine linen and fare sumptuously every day, but he will not be a man; *he will be a calculating machine.* The influence of the Sabbath is to break up this tendency to one pursuit to the exclusion of everything else.

Young men are exposed to influences that tend to sap the foundations of virtue. They are on trial to decide what shall be entrusted to them of all the great interests of our country, civil and religious, and all other kinds now in the hands of their seniors. Already the young men are moving on slowly and surely to elbow us out of the pulpit, from the bar, the practice of medicine and out of the world; and we are preparing to give way with the best possible grace. What a young man wants is some steady influence to restrain him from youth up; and we think the Sabbath is that influence.

As a religious being man needs the Sabbath. The perfection of man cannot be attained without attending to his religious interest. Man was not made to dig canals, build pyramids, look through telescopes. The maxim of Franklin that 'time is money' adopted so extensively, is injurious to those who act out its literal interpretation; for to them the hours spent in reading a book, or in social life, are lost; and so would the Sabbath be.

There are always in a man's life accumulations of bad influences that it would be well at certain periods to throw off. How will the observance of the Sabbath contribute to this end. Since the creation and in every system of laws the Sabbath has existed and been ordained. The Jews had it one day in seven, besides various other sacred days. Every legislator, from the days of Solon and Numa to the present time, instituted days of rest. The Egyptians, the Chaldees, the Hindoos, had their days of rest. In our country the observance of the first day of the week as a day of rest is interwoven with every law and custom of the land. The young regard it as their birthright. All public and private business is suspended.

It is true, here and there a man may be found who goes into the woods to fell trees on Sunday, but the echo of his blow does not sound as on other days, they fall solemnly on an accusing conscience. And so with the man who ploughs on Sunday; the eyes of all his neighbors are on him.

This day is to be the greatest of blessings or a terrible curse. One seventh of a man's time cannot be taken from his employments without producing a great influence on his intellectual and moral character. We shall have a Sabbath either of rest or amusement. On this day toil is suspended and men are let loose on society. If passed as a day of amusement as in Vienna, or of military parades and theatres as in Paris, it will prove a terrible curse. It must here be observed as a day of religious worship or a day of amusements. The law of God or the book of sports must be observed. It must be a day of purity and peace or a day of riot and disorder. It must be a day for a Roman Saturnalia or a day of intellectual and spiritual improvement. We have more than fifty of these days in a year, and yet Rome, in the days of her fullest strength, could scarcely bear the effects of one.

The Sabbath properly observed is fitted to mature and establish all that we hold dear and valuable in our institutions. It is calculated to make a man a better citizen.

In concluding, the speaker said, it should not be a day of idleness. The appropriate work of the Sabbath is the heart—*all about the heart.*

From this brief sketch a faint idea of the discourse may be obtained; enough I hope to induce those who are in the places where it will be repeated to attend its delivery.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The annual sermon before this society was delivered on Thursday evening last, in the First Baptist Church in New York, in the presence of a large audience, by Rev. Baron Stow, of Boston. The Rev. G. S. Webb, of Philadelphia, read the 62d chapter of Isaiah, and the Rev. Alfred Bennett, of Homer, N. Y., prayed. Mr. Stow announced as his text, Matt. 13th: 38, and Luke 8: 11. *The field is the world, the seed is the Word of God.*

This world, said the preacher, belongs to Jesus Christ. He created it, he upholds it with the word of his power. But by a most traitorous procedure, it was turned at an early period from its allegiance by the foul spirit who had been ejected from heaven. Under the influence of this spirit the world was peopled, its principles formed, its maxims adopted, its habits fixed. After a long possession he came to act as if it were his own, and offered to negotiate its proprietorship with the Son of God. Most extraordinary contract, if it had been consummated! Jesus would regain the world, but not thus. He would secure its subjugation by other, better methods, compelling every knee to bow, and every tongue to render homage. This has ever been his purpose. The world has ever been overrun with evil—lying in the wicked one. The Son of God proposes to redeem it—he has proposed that his dominion shall be as wide as his right. He will not fail, nor be discouraged, till he has set judgment in the earth. If such be *not* his determination, then he has deceived us—the gospel is a delusion—the Bible is a fraud. But he has not deceived us. The field is the world; over its surface his Word shall be scattered, and the waters of the river of life distributed by a thousand channels, starting the whole into verdure and beauty. Unfolding the idea in his text, Mr. Stow said, that the field was the whole area of present and future humanity. The idea that the Word of God is seed was suggested. If seed, it was more than means. It enfolded a power. Jesus' words were spirit and life. If seed, it was perfect in itself—nothing could be taken from it or added to it, without injury. If seed, it must be deposited. If seed, the influences of heaven were needed. God giveth the increase. How beautiful the blossom—how delicious the fruit! How lovely will be the landscape when this heavenly seed shall have ripened on the broad surface of the world!

The text, Mr. Stow said, united two well defined ideas, 'the Bible, for the world.'

The world *needs* the Bible. An admitted truth, but is it not denied in practice? How many truly, strongly believe that the world needs the Bible? Look abroad from our elevated position, and indicate the nation, tribe or individual that does *not* need the Bible? Where the man that may not be made more intelligent and more holy by the Bible? Suppose our own country deprived of it—its traces all effaced from our government, our laws, our business, our literature, our families, from all our relations and circumstances. Darkness that may be felt covers the land; does not America then need the Bible? And the preacher drew similar pictures with great power, of England, and of the papal nations, and then reverted to the condition of the Mahommedan and Pagan world. Turning to the Missionaries present, he said with great emphasis, 'Tell us, tell us, does the world need the Bible?'

The Bible, Mr. Stow said, was *adapted* to the world. The more we know of the wants of the world and of the Bible, the more we see God's hand in its adaptations. It supplies to man information on all subjects relating to his spiritual condition and prospects, definite, explicit, perfect—to man in all ages, under all circumstances and in every grade of intellectual and social progress. It was the divinely appointed instrument of salvation—bringing life to the spiritually dead. It was the only standard of appeal—the source in which the minister was to find his instructions; and his hearers the test by which they might try them. Adapted to all classes, it furnished shallows where minnows might swim, and depths where leviathan might play, where humble minds might descend for pearls, or Gabriel heave his lead and find no soundings. It addresses itself to principles common to our natures. Oh, Christians, what a book your Father has given you! How it speaks to the heart! Men differ in intellectual character, but not in heart. Here the Bible comes home to our common nature. And the Bible is adapted to the world as removing organic and social evils. As in agriculture we sow and cultivate good seed to eradicate noxious plants, so in spiritual husbandry. What vice can withstand Bible influences when brought fairly to bear against it?

Mr. Stow here alluded to Rammohan Roy's publication of the precepts of Jesus—the attempt to bless the world with a mutilated Bible—necessarily a failure. The Bible, the whole Bible adapted to man. Do not mar the seed which enfolds the germ of life. Poison your Croton fountain, but not the stream whose waters make glad the city of God. In the one case you poison thousands for time—in the other, millions for eternity!

Mr. Stow then proceeded to say that God *designed* the Bible for man. Does any body doubt what God made the sun for? Does any body doubt why seed is given to the husbandman? Examine man, in all his relations and wants—examine the Bible, and see God's designs of the one for the other.

If these things are so, why is so large a portion of the race unsupplied with the Sacred Volume? Here Mr. Stow drew a most graphic picture of the responsibility of those who should put out the light in a light-house, on a dark and stormy night, and applied it to those who having the Bible, refrain from giving it to those who are in darkness, and might be led by it to heaven, urging that we are responsible for the consequences of the ignorance of those whom we might enlighten. Mr. Stow liked not the term *instruments*, we are *workers* with God. Seed is sometimes furnished with gossamer wings, that it may spread itself—but not so the Bible. This is committed to the labors of God's people. Alluding to our facilities for circulating the Sacred Word, he paid a high tribute to Keying, the Chinese Minister, whose recent letter on toleration, or rather on religious liberty, he read. He urged the Society onward in its course. If our Southern brethren leave us, we must still proceed—if others around us put obstacles in the way of our obtaining the necessary legal provisions, we must nevertheless go on. Of this charter controversy, and our recent nominal defeat, but real victory, Mr. Stow said, 'Vincimur in porelio, sed non in bello.' We are beaten in the battle, but not in the war.—We must go on. Some of the seed will fall by the way side, some in stony places, some among thorns, and some in good ground. Only one in four may vegetate. But if one Bible in four takes effect, surely the result must be glorious.

Mr. Stow then remarked on the responsibility of translators, and gave a splendid illustration of the principles of the Society, urging the audience to place a higher value on the Scriptures, and concluded his discourse.

The audience listened throughout with the utmost attention and delight.

A collection was then taken, a Doxology sung, and the benediction was pronounced by Rev. Dr. Judson.—*N. Y. Recorder.*

THE JEWS.

The American Baptist Society for Evangelizing the Jews held its first anniversary in Rev Dr Cone's church, on Friday evening last, Dr. Cone presiding. Prayer was offered by Rev Mr Hascall, of Vermont. From the Treasurer's Report we learn that the receipts have been $2,180 83, and the expenditures $2,093 60, for the year.—The Annual Report, written by Rev C F Frey, the Corresponding Secretary, was read by Rev Dr Cone. It gave an interesting account of his labors, and of the encouraging tokens for good which are appearing from time to time among the Jews.

Rev Dr Tucker, of Buffalo, moved the acceptance of the Report. He was glad to perform so acceptable a duty. It was a good work in which the Society was engaged. The Jews were an interesting object of benevolence. Their dispersed and suffering condition, and the interesting incidents of their earlier history, recorded in the Scriptures, served to commend them strongly to our regard. They can be converted. Multitudes were converted in the Apostle's days, and recent facts are of the most encouraging character.

Rev John Dowling, of New York, seconded the resolution. He believed that the Jews were given to Christ. It was an affecting thought that Jesus Christ was a Jew. It ought to affect our hearts that the Lord of life,—he on whom our hopes rest,—was a Jew. Oh, let us not neglect this people, the kindred and brethren of Him who now sits enthroned in glory.

Rev Mr Gillette, of Philadelphia, offered a resolution to the effect that it is the duty of Christians in general, and of Baptists in particular, to labor for the conversion of the Jews. The, Jews he said, had hitherto been looked upon with comparative indifference. He alluded to their history, and found in it arguments for their conversion. He referred to their separate condition, and inquired why God had so preserved them, and produced the zeal of Paul for their conversion as an example for us.

The Rev Mr Frey addressed a few remarks to the audience, and concluded the exercises of the evening.—*Ib.*

AMERICAN BAPTIST PUBLICATION SOCIETY.

This Society held a special meeting in the First Baptist church, Brooklyn, on Monday, May 18, commencing at 3 o'clock, P. M.,—the President, Rev. J. H. Kennard, in the Chair. After singing, and reading of Scriptures, Rev. Alfred Bennett prayed.

The Corresponding Secretary, recently elected, the Rev. Thomas S. Malcom, having been introduced to the Society by the President, announced the arrangements for the occasion,—a free, preliminary meeting this afternoon for general remarks, and in the evening an abstract of the Annual Report, recently presented at the Annual meeting in Philadelphia, with addresses by several brethren who have been appointed for that purpose.

Mr. Malcom alluded to his inexperience in the business of the Society, and the embarrassment which it occasioned in the presence of some who were more familiar than himself with its details. He had voluntarily planted himself in the West—he loved the West, and he had relinquished his position there for love of the West, being well convinced that for the present, he could serve the religious interests of that section of the country, in the line of duties which he had now assumed.

There were wants of the West which could be met only by an institution like this.

If, said Mr. Malcom, 'a pure Christianity is the world's only hope,' then certainly should the power of the press be used for disseminating the gospel of Christ, then certainly should this Society be cherished by Baptists. If the gospel is preached on printed pages as well as orally, then should such an instrumentality be highly esteemed.

It is an object of this Society to carry books to the doors of those who need them. In vast sections of the West and South West, population is sparse—it is large indeed in numbers, but thinly spread over a wide territory. Unless books are taken to the doors, they are not obtained, not read. In the work of distributing books, this Society has been peculiarly favored. It furnishes as a compensation to Colporteurs, 100 dollars salary, with 25 per cent. on the avails of books sold. It procures the services of ministers as Colporteurs, who as they go can preach, and whose labors thus extend through all the week. And in the present state of the Western and South Western churches, this is a consideration of great weight. A very large proportion of these churches have preaching one Saturday and one Sunday in a month. On the first of these days books can be sold at the close of the service—on the second the Colporteur is not idle, for he preaches. Surely, then, the Publication Society demands the co-operation of ministers and brethren in more favored sections of the country.

Another object of this Society is to supply destitute ministers with libraries. With these, you, my brethren, are supplied, but in the West, there are many ministers who have not half a dozen books upon their shelves. We cannot, however, dispense with their services. We must endeavor to render their services more useful. Can it fail to improve their minds and hearts if we furnish them with such works as those of Fuller?

Another object of this Society is to carry forward the good work begun by the American Sunday School Union, and the American Tract Society, from the point where they are obliged to leave it. They are noble institutions, performing their work well, but embracing as they do several denominations, they can go no further than the common faith allows. We need to go beyond, and beyond must do our own work. The denomination must furnish its own denominational literature.

Another object of this Society's labors relates to the Foreign field. Nobly, impartially, has the American Tract Society dispensed its bounties—but we cannot expect the American Tract Society to aid in diffusion of views peculiar to our denomination. Calls for help are coming from abroad even now. Oncken is calling from Germany, our missionaries in France are calling, and so is Magowan from China.

These objects, said Mr. Malcom, commend this Society sufficiently to the esteem and support of American Baptists. Mr. M's remarks were listened to with much gratification by a large number of brethren who cordially welcome him to his new and important post.

The Secretary was followed by Rev. Mr. Olcott. Mr. O. had learned to value this Society by observing the wants of the West—he engaged in an agency for it, because he saw and felt its adaptedness to exigencies. He could say, from his experience as an agent, that the Society has found favor with the churches. When its nature and designs were once spread out, this was enough to secure confidence and co-operation. Mr. O. then related interesting incidents of his experience, serving to illustrate the advantages of the Society, and the importance of sustaining it.

Rev. J. Peck had always from the first, felt a deep interest in this Society, and proceeded to encourage a hearty devotion to its objects, in consideration of its intimate connection with the work of Home Missions.

Rev. B. M. Hill, Corresponding Secretary of the American Baptist Home Mission Society, said that though he was worn down with labor, he could not refrain from saying a few words in favor of this Society. His connection with Home Missions had caused him to feel its value and importance. The missionaries were continually invoking his good offices, in the way of procuring grants. He was certain that he had letters on file, which if read, would affect brethren even to tears.

Rev. J. Aldrich, of Maryland, prayed, and the Society adjourned, to meet at 7 1-2, P. M.

N. Y. Recorder.

Reported for the Christian Reflector.

At 7 1-2, P. M. met according to adjournment, with the President, Rev. Joseph H. Kennard, of Philadelphia, in the Chair. After singing, and reading a portion of Scripture, Rev. Mr. Hutchinson, of New York, offered prayer. Rev. James J. Woolsey, of Connecticut, was appointed Recording Secretary, pro tem. An abstract of the seventh annual report was read by the Corresponding Secretary, Rev. Thomas S. Malcom.—The Society had published during the year, the 'Complete works of Andrew Fuller,' in three octavo volumes, including 2420 pages. They have also stereotyped a revised edition of 'Howell on Sacramental Communion,' and an original work on the 'Deaconship' by the same author. New editions of 'Carson on Baptism,' and the 'Baptist Manual' have been issued. Numerous smaller works have been stereotyped, and 26 tracts reprinted. Fifty thousand volumes have been put in circulation during the year. The Colporteur department has been greatly enlarged, and is rapidly gaining favor. The calls from the Foreign field are pressing, from Oncken, from the French mission, and from China. Legacies have been received to the amount of $3,000. The receipts of the Society during the year are $22,727,96.

The following resolution was offered by Rev John Taylor Jones, of Siam, and unanimously adopted.

Resolved, That the calls for aid from the FOREIGN FIELD upon the treasury of the American Baptist Publication Society should be responded to by our brethren in liberal contributions for that specific object.

On motion of Rev E L Magoon, of Richmond, Va., seconded by Rev Mr Booth, of Michigan, it was

Resolved, That the plan of making donations of libraries to destitute ministers, and gratuitously circulating our books and tracts in destitute portions of our country, commends itself to our sympathies, and calls for our hearty co-operation.

The meeting was then addressed by brethren Watson, and Bucknell, from Philadelphia, presenting and explaining a plan to raise ten thousand dollars as embraced in the following resolution adopted at the anniversary in Philadelphia.

Resolved, That an effort be made to raise a special fund of $10,000 for the use of this Society, the interest of which shall be appropriated exclusively to the gratuitous distribution of books and tracts, of our publications, to the destitue throughout the country, at the discretion of the Board of Managers, and that the subscriptions be made payable in four quarterly instalments, commencing when the whole amount is subscribed.

Rev. John Dowling, of New York, offered the following resolution, which was unanimously adopted:

Resolved, That in the publication of the valuable works of standard Baptist literature, the Board of this Society, are performing a work of vast importance to the prosperity and growth of our denomination, and one which deserves the sincere gratitude, and should claim the liberal cooperation of every American Baptist.

On motion of Rev. A. H. Stowell, of Vermont, it was

Resolved, That the American Baptist Publication Society is of equal importance, in its place with the Foreign Mission, the Home Mission, and the Bible Societies, in the renovation of our land, and that it is eminently deserving of a better support than it has hitherto received.

Rev. Levi Tucker, of Buffalo, offered the following resolution:

Resolved, That the Colporteur system of this Society, commends itself to our churches, for its economy, its adaptation to the circumstances of many Baptists ministers, its facilities for providing valuable instruction to destitute churches, and its effect on the ministers who engage in it.

The following resolution was offered by Rev. S. B. Swaim, of Worcester, Mass. and unanimously adopted:

Resolved, That pastors of churches be requested to present the claims of this Society once during the current year.

Addresses were made by Rev. John Taylor Jones, of Siam; Rev E L Magoon, of Richmond, Va., Rev Mr Booth, of Michigan, Rev. Levi Tucker, of Buffalo, and brethren Watson, and Bucknell, of Philadelphia.

Rev J T Jones was listened to with profound attention, and stated facts which made a deep impression, convincing all of the importance of this society in reference to the Foreign field.

Rev E L Magoon spoke with tenderness and affection of the large class of Baptist ministers in remote villages, and settlements, preaching under great disadvantages. He alluded to the powerful influence exerted upon the character of Patrick Henry, by the reading of one book, given him in youth. He spoke also of the effect upon himself of three books given to him in the early part of his ministry. He then showed the importance of supplying destitute ministers with the works of Fuller, a writer who has 'in the simplest language struggled to express the sublimest thoughts.

Rev Mr Booth of Michigan, was the oldest resident pastor in that State. When he went there 17 years ago, there were only 5 Baptist churches, and 200 members. Now there are 9 Associations, 170 churches, 120 ministers, and 9,000 members. He knew a number of ministers who would be most grateful for a few books, and related a touching case. Brethren Watson and Bucknell, of Philadelphia, spoke with much earnestness of the $10,000 plan. We are told that each has pledged $500. Rev Levi Tucker, Rev John Dowling, Rev A H Stowell, and Rev S B Swaim, spoke briefly. Rev Alfred Bennett said he approved of the ten thousand dollar plan, and would give ten dollars towards it. Other pledges were given, the amount of which we did not learn. The meeting evidently produced a good impression, and many see the importance of the Society, who have been indifferent. May it continue to win favor, and its prospects brighten every year. After prayer by Rev Sanford Leach, the meeting adjourned.

BAPTIST GENERAL CONVENTION.

ADJOURNED MEETING.

Reported for the Christian Reflector.

The Baptist General Convention assembled in the Pierrepont St. Baptist Church, Brooklyn, on Tuesday, May 19. The President, Rev. Francis Wayland, D. D., in the Chair.

After the singing of the hymn commencing,

'Arise in all thy splendor, Lord,'

prayer was offered by Rev. Daniel Dodge, of Philadelphia.

In the absence of the Secretary, Rev. James B. Taylor, and of Rev. R. H. Neale, Assistant Secretary, the Rev. E. E. L. Taylor, appointed at the meeting in November last to assist the Rev. Mr. Neale, read the roll of the Convention.

The President then announced that the object of the present meeting was to hear the Report of the Board of Managers on the application to the Legislatures of Massachusetts and Pennsylvania for a new charter. The Corresponding Secretary proceeded to read the Report, which set forth that these applications had been successful. He then read the acts passed by the Legislature of Massachusetts and Pennsylvania respectively.

Hon. J. M. Linnard thought these acts should be accepted severally—and moved that the Convention do accept the act of incorporation passed by the Legislature of Pennsylvania. Carried.

Hon. J. H. Duncan moved the acceptance by the Convention of the Act of Incorporation passed by the Legislature of Massachusetts. He thought it desirable that the record should be fully accurate. The motion was carried.

It having been suggested that Rev. Mr. Taylor's appointment to the Secretaryship was only to aid the Assistant Secretary, it was voted that Rev. E. E. L. Taylor be Secretary, pro tem.

The following preamble and resolution was passed on motion of Rev. B. Stow.

Whereas the said acts of the said Legislature cannot take effect until from and after the third Thursday of May, 1846, therefore

Resolved, That when this Convention adjourn, it be to meet in this place on Thursday next, at 10 o'clock, A. M., for the purpose of organizing under the new constitution, as the American Baptist Missionary Union.

The President then read the following letter from Rev. E. Nelson, of Middleborough, Mass:

Middleborough, Mass., May 18, 1846.

To the President of the Convention.

DEAR BROTHER,—As a member of your body, I am bound to be present at this adjourned meeting, unless forbidden by Divine Providence. I had made arrangements to attend, but our blessed Master has come in by his Spirit among my people, and given me special work to do, in taking care of anxious souls, and of some just born of the Holy Spirit, some of whom I trust will be bearers of the good tidings to the perishing heathen. They are born missionaries, and all feel a deep interest in the great missionary enterprise, and send up our contribution to the new Missionary Union.

Earnestly praying that the Spirit of our Saviour may fill the hearts of all the members of the Convention, and crown your meeting with his blessing, I subscribe myself with great respect and affection, Your brother, E. NELSON.

The President then introduced to the Convention Father Harvey, of Herkimer Co., N. Y., aged 111 years, who, he said, for 72 years had preached the gospel of Christ to the perishing.

Rev. Mr. Granger called attention to the omission of names from the roll of members who were in attendance in November last, and presented a resolution that the Secretaries be instructed to inquire concerning omissions and correct them.

The President here read a letter from Rev. R. H. Neale, Assistant Secretary, assigning sickness in his family as a reason for his failure to be present.

The President here brought forward Father Harvey, who addressed the Convention nearly as follows.

His utterance, though considerably broken, and sometimes indistinct, was remarkable for a man of his great age. The brethren and friends would excuse him on account of learning. When he came on the stage, lexicons, grammars, etc. were unknown. But mere learning could not give us an understanding of the mysteries of the gospel. He here quoted from the first of John, 'To as many as received Christ, to them gave he power to become the sons of God.' He spoke of the necessity of growth, thoroughness and experience in Christian knowledge, in order effectually to convey it to the heathen. He expressed his hearty wish and prayer that all the ends of the earth might see the salvation of our God.

The above is an outline of the brief address made by this venerated patriarch, calling the members of the Convention his children. The address excited the deepest interest in the large audience who were present.

At the President's request, Father Harvey led in prayer. The minutes having been corrected, the Convention then adjourned, after singing, and prayer by Rev. Dr. Sharp, of Boston.

BOARD OF MANAGERS.

The Board of Managers then went into session, the Rev. Dr. Sharp, President, in the Chair.

A Committee was appointed for arranging religious services, consisting of Rev. Messrs. Taylor, Hodge and Stow.

The Treasurer's Report was read by the Assistant Treasurer, Mr. R. E. Eddy, and was accepted.

Rev. Solomon Peck, Corresponding Secretary, then read extended extracts of the Report of the Acting Board. Several committees were appointed, and the Board adjourned to meet on Wednesday morning, at 10 o'clock. Rev. Dr. Ripley, of Mass., prayed.

MISSIONARY CONFERENCE.

A highly interesting missionary conference meeting was held on Tuesday afternoon. Dr. Sharp presided and took part. Dr. Cone and Rev. Messrs. Williams, of Maine, Peck, of New York, and Dodge, of Pennsylvania, likewise engaged in the services.

MISSIONARY MEETING.

Reported for the Christian Reflector.

On Tuesday evening, at half past 7 o'clock, the church was densely crowded by a deeply interested audience. The services were commenced by the Rev. Baron Stow, who called upon the congregation to join in singing the 914th hymn, commencing,

'Assembled at thy great command,
Before thy face, dread King, we stand;
The voice that marshalled every star
Hath called thy people from afar,'

after which, the Rev. Mr. Shuck, late of China, offered up a solemn and appropriate prayer.

MR. DEAN'S ADDRESS.

Rev. Mr. Dean, from China, then addressed the audience. He said,—

MY DEAR CHRISTIAN FRIENDS,—I have been delighted while listening to the remarks made this afternoon, on the importance of Christian union, and I wish this evening to say a few words on the necessity of *patient perseverance* in the cause of missions. I listened with interest to a statement made this morning that in a certain place a number of young converts, who were recently born of God, were born *missionaries*. Did you ever see a young convert who was not born a missionary? I believe that there is nothing anti-missionary in heaven nor on earth, except in man's selfish heart. God himself has stamped his missionary character on all his works. The sun is a missionary body, sending forth his rays to warm the earth and enlighten the world. The clouds are a missionary body, sending forth their genial showers to fertilize the soil and feed the fountains of water, for the refreshment and use both of man and beast; and the earth is a missionary body, sending forth its fruits, and plants, and flowers, to gratify the tastes and supply the wants of man. But suppose the sun, instead of its daily and perpetual warmth and light, were to shine for a few days only, and then go down in everlasting night; or the clouds, instead of bestowing upon the earth the former and the latter rain, were for a short time to pour down floods of water, and then leave us to the parching and destructive drought of summer; or the earth were to exhibit in her productions a premature growth, and then leave them to wither and die before they were perfected—how disastrous would be the consequences!—but not more disastrous, not so much so, as the fitful efforts of the church in the cause of missions. O, my Christian friends, if all our benevolent resolutions had been put into practice, instead of pigmies in piety, we might have been giants in grace. O, if our benevolent plans had been carried out with patient perseverance, the desolating tide of death would have been driven back. The darkness of Pagan night had been changed into the bright effulgence of the day of glory, and family discords and horrible wars had come to a perpetual end—had been hushed to the whispers of peace—and we, instead of coming here to mingle our sorrows and our sympathies, might now have come together to mingle our glad voices with the multitudes of the heavenly hosts, and sing with them that heavenly anthem, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ.'

This has been appropriately termed an age of improvement. But unfortunately we belong to a nation whose industry and patient perseverance do not keep pace with her ingenuity. A restless desire for something new has taken possession of us, and has become our national characteristic. Some new means for expediting labor, some new mode of locomotion, will captivate us, and divert our attention from those practicable means more certainly within our reach. And the church is assimilating to the spirit of the age, and is leaving the self-denying and laborious primitive method of saving men, as proposed by our Lord himself, and followed by his apostles, and has discovered a new and better plan, in which they are not to save the souls of men by labor, and zeal, and persevering prayer and faith, but they would convert the world by *steam.*

This, however, is not at present our subject. We do not propose so much to speak of plans for the propagation of Christianity, (although it were better that we had more modesty than to attempt to improve those plans of its divine Author,) as to show the necessity of patient perseverance in any plan we may have adopted, until we have secured the results we seek for. A poor plan patiently pursued, is better than the best plan prematurely abandoned. I know it is customary to award praise to any new plan of benevolence; but more credit is rightfully due to that man who patiently perseveres in an old plan until he secures its practical results. The rewards of religion are promised, not to the man who commences most zealously, runs most rapidly, and plans most skilfully, but to the man who patiently endures to the end.

Suppose a missionary were to go to the heathen, and after three or four years of exposure and toil, and when he is beginning to be useful, he were to leave his work and come home. You might applaud him for his benevolent design and noble enterprise; you might commend his self-denial, but you might justly say that all was useless, because prematurely abandoned. Or if the Society were to send forth a number of agents, and after years of toil and danger, and expenditure of money, and waste of life, were to abandon their work, and call them home from their labors, the joy and hope excited by this philanthropic enterprise would be lost in the trial, and sorrow, and disappointment, that the fruit of so much labor and toil should not be gathered in—that the men should be called home before they had secured the fruits of their sacrifices.

And it is with similar feelings that we are compelled to regard the benefactions of that man who this year has given hundreds and thousands of dollars, but who next year, as a sort of compensation for his former liberality, takes it for granted that he is to give nothing at all. By the same kind of logic, the missionary who this year has left home, and friends, and his native land, and the endearments of society, and has gone forth at a cost of health which millions of dollars can never repay, might, because he has for a few months exposed himself to peril and sorrow, argue that the next year he might come home, and reside in peace and quiet with his friends. It might be justified by the same logic, and would accord with the same religion (if it might take that name) as would allow a man to give less this year because he had been liberal last.

I feel, my Christian friends, in relation to this matter, that this is no time for us to go back. It is precisely this fitful policy and practice that has compelled our Missionary Society so often to introduce the disastrous course of retrenchment, and break up their missions. Missions are established with much prayer, untold toils and tears; schools are established with great care and labor; churches are organized, and a spirit of inquiry has been excited,—and then comes the dreadful summons to abandon the whole,—to break up the Society,—disband the schools, scatter the churches, and leave those inquiring souls to go back again into Pagan night—rendered still more gloomy by the fact that they have already emerged into the blessedness of gospel light.

My Christian friends, we have put our hands to the gospel plough, and we CANNOT go back. Retrenchment in our missionary operations can be brought about only from a mistaken policy, and at a great pecuniary sacrifice, and at the greater moral loss,—a sacrifice of souls. I know that to the man whose heart is a stranger to the love of Christ, a retrenchment, or the abandonment of our missionary stations, may appear to be a very trifling matter; but to the missionary, who has left his home, and has consecrated his mental and physical powers to the missionary work, and has exhausted his strength in planting a little garden of the Lord in the midst of the surrounding Pagan wilderness, a garden that has been watered with his tears, and day after day has been the subject of earnest supplication and prayer and of the deepest solicitude and watchfulness, to him, the call to abandon all is like cutting off the right hand or plucking out a right eye.

My friends, this is indeed no trifling matter—this work of retrenchment. You cannot retrench, you cannot go back. It is inconsistent with safe policy, it is incompatible with true piety, it is ruinous to the heathen, it is unjust to your missionaries, it is offensive in the sight of Jehovah. What! will you send forth your brethren, taken from your sides, to labor there for years amid death, and temptations, and sorrows, and after promising to sustain and support them, and after they have grappled with the first difficulties and have sacrificed health in the conflict, withdraw your support, and coldly order them home again? They go down into the pit, they toil and labor there, and after they have gathered jewels to adorn the diadem of their Redeemer in glory, they begin to rise with their dearly earned treasures, trusting to you to hold on to the rope, and they begin to see the light and exhibit the trophies of their success, YOU *let go the rope*, and they go down again and all is lost; what, I ask, must be their feeling? and do you think that you act towards them as you ought to act, under your solemn pledge that you would stand by them and sustain them in all their toils and dangers? I recollect with interest the negro's interpretation of 'perseverance'—'to take hold, hold on, and never let go.' Now you promised to hold on to the rope, not for a month, nor a year, but as long as you live, and *never to let go.* You may say that it is expensive, perhaps more expensive than you anticipated, but allow me to say that if the Christians of this country and age, bearing the name of Christ, and speaking of their self-denial in his cause, would but be half as much in earnest as are the devotees of pleasure in their pursuits, there would be no difficulty in this matter. Talk of self-denial! talk of benefactions to the cause! Why what have we done? I recollect a statement made in the report this morning, and I sympathize in the feeling of congratulation. I give thanks to God that during the past year this Society has been enabled to raise $40,000, (to pay its debt,) and I suppose that this will be recorded and handed down to after generations, to excite the emulation of posterity. But I would like to record on the same page another fact, and let it go down with it to all future time. I will pass by the facts that a single Christian nation has expended the sum of fifty millions of pounds sterling for spirituous liquors, and that in our own Union the people are ready to pay fifty millions of dollars, if need be, to send their fellow-men to the field of battle. But this is the fact to which I would allude. I learned the other day that the inhabitants of a Christian city, the metropolis of the Christian world, expend forty thousand pounds sterling yearly in the single article of tobacco pipes! perhaps twice the income of our Missionary Society. When we think of the foolish expenditures in which Christians indulge, and the little we are doing in the cause of benevolence and truth, it is enough to mantle our cheeks with blushes and make us silent with shame.

In relation to the necessity of patient perseverance, I beg the indulgence of my Christian friends while I allude to a single circumstance in relation to my own history. When I left my little church in Hongkong, the members of the church gathered round me, and numbers of inquiring souls came with them, some of whom had requested to be baptized, and they said, 'teacher, you are now in feeble health, and about to return to your own country. You are to go far away, and may never come back to us. We have heard from you about Jesus Christ, and we have believed in him; and now we wish to be baptized and become his disciples.' I was obliged to say to them, 'Dear brethren, I am going away from you, but I indulge the fond hope that I shall return again. There are many in America who love China, and pray for it, and I hope soon to come back with an additional number of teachers, to assist in teaching you the way of God more perfectly.' My friends, you cannot realize my feelings on landing in this city a year ago, when almost the first salutation I received was, 'You have come home at an eventful time, for we are seriously considering the question of calling home some of our missionaries, and relinquishing some of our stations.' The thought occurred to me that, although I had longed to see my father and friends, and mingle with my Christian associates, if there had been a vessel ready, I would have gladly gone back to my field of labor, and there endeavored to teach those inquiring souls, and do what I could for them, laying down my life if necessary, in token of the sincerity of my devotion to their interests.

I felt, with regard to myself, that I could say, 'You may call me away from my venerated father whose locks are whitening for the grave, and whom I revere as much as a son ought to revere his father; you may call me away from my beloved brothers and sisters who gathered round me and said, 'William you have been away from us for ten years—will you not now stay with us and let some other one go to the heathen and finish your work; you may call me away from these and from my brethren in the ministry, and dear Christian friends by whom I have been every where so kindly received while passing through the land, and although an absence of ten years has given me a keener relish for these privileges, and has prepared me to enjoy, with a greater zest, the blessings of my own land; yet call me away from these Sabbath days, from the associations of the sanctuary, the protecting laws of this civilized country, from my dear children and from their innocent prattle as when I am about to extend the hand in a farewell grasp, they come in the simplicity of their young hearts and say, 'Papa, will you not come back again?' and I look forward to the time when I shall say, 'No, I may not come back to you'—call me away from these, the objects of my tenderest regards, but O! call me not away from the perishing heathen—from the little church yonder—from those inquiring souls whose eyes being opened to see their danger are now crying eagerly for

mercy—I beseech you—I warn you—call not your missionaries away from the heathen.'

Allow me to say that let the Christian church feel as she has felt for the last few years, and act as she has acted for the last few years, and the same policy and practice characterize her operations, and she will say in silent but expressive language—'Call home the missionaries—take away the Bible—disband the churches—scatter the members and leave them again to retire to the dark and dreadful prospects of heathenism. My dear Christian friends, on this subject I feel—I cannot but feel—deeply. I am now about ready once more to go down into the pit—the time of my departure is at hand. I expect soon to look upon your faces for the last time, and to leave the endearments of home to go again into the heathen world. If, when I went before there was something of enthusiasm in my feelings or in the enterprize—if fancy clothed the work with the garb of romance—it has now given place to feelings of sober and stern reality; and judging from the past, I have reason to expect that perils, and privations, and afflictions await me, but I can truly say 'none of these things move me, neither count I my life dear unto myself, if I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.'

But I have in relation to this matter something else to say. This cause interests me more than life, than my friends, my children, my home, my all on earth, and when I go forth once more, I wish to understand distinctly whether you will sustain me—whether you will give me your solemn pledge that that mission shall be kept in operation—whether I am to go forth single-handed and alone to that station now left destitute of a single missionary—whether I am to commence my work with the prospect that in a few months or a few years, you will hear that my body is laid in the tomb, and that there is no man to act as my successor. The thought that the little I have done is to be rendered useless for want of some one to take up the work and carry it on, is to my soul most painful.

And I find that there is this feeling in this country that when I am permitted here and there to point to an individual who is willing to go as a missionary so soon as there are indications of an opening, and that we are to lay our hands upon him for that work, a most ruinous policy is in operation—a principle of selfishness that would keep all their best ministers to themselves—and when we see a man fitted for laboring among the heathen, it is at once said that he cannot be spared. But have you a man that is too precious a gift to be offered upon the altar of Christ for the redemption of the heathen world?

I received a short time ago a communication from a distant friend in which, amid much sympathy, there was an intimation that serious apprehension and much concern was felt, lest I should lead away the pastor of a certain church, in which case wailing and tears would follow me across the ocean. My friends, if I can persuade such a man—I do not care what his position—how useful or how important his station—to accompany me, it is just what I desire. I beseech you to keep your sympathies for yourselves in this matter, keep your lamentations for a more befitting object. I know not a man in this country of whom if I thought he could be more useful in China, than in America, I would not now say 'spare him from his work at home, that he may go into the Pagan field.' Yes, if he were a Wayland, or a Sharp, or a Stow, or a Cone, or any other, if I thought he could do more good in China than here, I would say 'send him there.' The idea that you cannot give up a man—that you cannot part with your pastor—if it is manifest that he can be more useful abroad—why, who ever thought of such a principle as this, and endeavored to reconcile it with complete consecration to Christ?

I have still one thing to say, as I may not again be permitted to plead the cause of China. It is the mission which I have deliberately chosen. To China let me go—there let me live, there let me die; there have I buried my dear companions, and there would I be buried myself. But let me have your sympathies and prayers, and co-operation. We have the prospect of an additional man being sent to Burmah—we want at least one also for China. And will you not send another to co-operate with me in my labors? or will you wait till I have gone down to my grave, before you think of sending my successor to carry on the concerns of the mission? The work is commenced, and I want to know whether the churches in the land, will give me a solemn pledge that they will 'hold the rope.'

If I have not another opportunity of addressing you, to bid you an affectionate farewell, 'God be merciful to you and bless you and cause his face to shine upon you,' that when we have done with these associations, and with our toils, and sacrifices, and self-denials, and tears, and temptations on earth, we may be permitted to join in the melodies of that upper world with the redeemed of the Lord from China, and Siam, from Burmah, and India, from Africa and the regions of the West, and with the multitudes from our own favored land, singing with ecstatic bliss, 'Worthy is the Lamb that was slain, to receive glory and honor and praise and thanksgiving.'

Mr. Dean's address was listened to with the deepest attention; many weeping eyes and prayerful responses gave evidence that the audience deeply sympathized with his heroic self-devotion to the great cause in which he has so successfully labored, and which it is abundantly manifest he so ardently loves. The holy excitement was not a little augmented by the congregation being immediately called upon to sing the 880th hymn—

'Yes, my native land, I love thee,
All thy scenes, I love them well;
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave you
Far in heathen lands to dwell?'

DR. JUDSON'S ADDRESS.

The Rev. Dr. Judson, not being able to sustain his voice long enough to address the meeting, handed the following remarks to Rev. Mr. Stow, who read them very impressively:

The greatest popular objection to the missionary enterprize is drawn from the small success which has attended missionary efforts among the great nations of the earth. Some progress has been made in converting the ruder tribes of man; but it must be confessed, that no encouraging impression had been made, in a single instance, upon any great, and particularly civilized people. The subject of missions has taken too deep hold of the public mind, and is too severely scrutinized, to allow this objection to pass, without an effort to meet it fairly, and in such a way, if possible, as to encourage the well disposed and conciliate the rest.

The nations and tribes of man that call for missionary efforts, may be considered under several divisions. One division comprises those who have no religion, no literature, not even perhaps a written language; no priesthood of much influence or prescriptive right, and no imposing, long established, powerful government. Such a people will evidently be less prejudiced, their minds more open to the solicitations of a new religion, and there will be fewer barriers in the way of their embracing it. In human view, therefore, success might be expected. And, in the divine views a people, not crushed under the weight of idolatry, not deeply stained with the sin of hereditary, enthusiastic worship of false gods, may appear less repugnant, and more accessible to the influence of the Holy Spirit. These remarks are justified by the success which has crowned the efforts of missionaries among the Greenlanders, the Karens, the South Sea Islanders, and the people of color in the West Indies and other parts.

Another division comprises those nations where the Christian religion once flourished, but subsequently passed away, leaving the form of godliness without the power. Among such people we might expect that the opposition of rulers and priests to the introduction of vital Christianity, would assume a furious, blood-thirsty character, for a time, present a very formidable and appalling barrier; but that the knowledge of divine truth, extensively diffused among the people, and some hereditary reverence for the Scriptures, aided by the prayers of a pious ancestry, would ere long, roll back the tide of opposition, and send forth judgment unto victory. Such appears to be the course of events in the Northern parts of Germany and among the Americans; and such will probably be the course among the Greeks and the Roman Catholics. All these nations may be placed in the second class—second in regard to the time of their evangelical conversion.

The third division of the human family, the lowest class, that is, the last in the order of time, the class which will tire out the wavering and the faint-hearted, and send to their homes all but the few, who have put their hands to the plough with a grasp that no discouragement, not death itself can unloose, but who bring up their children to the same work and swear them at the same altar,—that class comprises, alas! three fourths of the family of man, all the Mahometan, the Braminical and Boodhistic nations, and all these numerous tribes and sub-divisions, where those false religions prevail, under some modification. These nations have generally literature erudite and extensive, closely interwoven with their religion.—Their priesthood is hereditary, or invested with the most sacred, imposing credentials, and supported by all the power of the government.—Their governments are monarchical, despotic, intolerant, hostile to all free inquiry, opposed to all reform, and their police well organized, and extending to almost every house and person—shall we wonder, shall we be dismayed, shall we lose all heart, and relinquish the work in despair, because the Christian religion is not welcomed by such people, because the first missionaries cannot within a few years, enrol thousands among their converts? Is it nothing that they have obtained entrance and foothold in almost every one of those nations? that they have acquired the languages, even the most difficult? that they have compiled grammars and dictionaries? that in the most important of those languages, they have translated the New Testament, and in some cases the whole Bible? that they have prepared tracts and hymn books, and elementary works for the purposes of education? that they have organized various orders of schools, and even theological seminaries, though yet in a quite incipient state? that they have planted churches in many parts of the Brahminical and Boodhistic countries, containing not indeed thousands, but yet hundreds of penitent, believing, praying souls? that angels have found their way to those long abandoned regions, commissioned by the Saviour to gather in the first fruits, precious, most precious in his eyes? Is it nothing that the ideas of the eternal God, and of the Saviour, the Lord Jesus Christ, are daily spreading throughout those countries, commending themselves to the consciences of men, gradually undermining the reigning superstitions, and preparing the way for the triumph of truth, the full ushering in of millenial glory? Shall it still be objected, that the success is small? Yes it is small—but it would have been greater, if the Christian world had put forth some strength, and if missionaries had been more faithful. But I submit, whether it has not been great enough to show us where our fault lies, great enough to prompt us to endeavor to correct it, great enough to encourage us to adopt the motto of my venerable father, after he became a Baptist in his old age, and was drawing near the grave, '*keep straight forward and trust in God.*'

At the conclusion of Dr. Judson's address a collection was made, and Rev. Jotham Meeker, missionary among the Ottawa Indians, addressed the audience. He was accompanied by an Ottawa chief. Mr. M. said the time had been happily taken up by the brethren who had preceded him. Under their addresses he had felt such a peace as he had seldom enjoyed, and he believed that all had participated in the blessing. He would introduce an Ottawa chief, one of the aborigines of this now happy country, who was an hereditary chief of his tribe, his ancestors back to time immemorial holding the same rank. He acted since his father's death, until about two years ago, when becoming enlightened and converted, he desired to lay aside his rank and office, and live as a private citizen. His people however had still put him forward as their chief, and having adopted a code of laws had placed him at the head of their new government. He was an uneducated man, and knew nothing of letters before his conversion, but since then had learned to read in his own language. He now reads well, and exerts a powerful religious influence among his people, and on the Sabbath speaks to them about the salvation of their souls. His labors in this way had roused his people to greater activity in the work, and have caused many to think on these things.

It would have given the speaker much pleasure to dwell more at length upon the social state of these Indians when he first visited them, the subsequent work of God among them, and the changes which had been wrought in their condition, but it had been suggested to him that the chief had better speak. It was about nine years since the speaker entered specially upon the Ottawa mission, though he had been twenty-one years engaged as a teacher among the Indian tribes, and in printing books, &c., &c. When he first went among the Ottawas as a missionary, they were exceedingly dissipated, would drink whenever they could procure ardent spirits, and they were disappearing every year. They had no knowledge of God, were opposed to all missionary efforts; but the speaker and his wife visited them from house to house, conversed with them until God in his mercy smiled upon their labors and several were converted. There had been no special revivals but a gradual addition of converts until at this time there were sixty-two in good standing in the church, and thirteen had died in the triumphs of the gospel. When he left there were pleasing indications of yet greater successes, many were inquiring. The brethren had resolved to continue the meetings in his absence, and carry on the other departments of the work.

The chief was then introduced, who, Mr. Meeker acting as interpreter, addressed the assembly expressing himself happy in having the opportunity of telling his Christian friends, a few of the thoughts that were in his heart. He was glad to meet them in their own house of prayer. He rejoiced that the Great Common Father above had willed that he should live thus to visit them. It was but a short time since he had found reconciliation with the Great Father in heaven, who had been merciful to him and had abundantly blessed him. 'I am astonished,' he continued, when I think that while I was plunged deep in iniquity and in all kinds of sin, our Great Father above came to me and my people and sent my brother who stands by my side to speak good words from Him to us. One reason why I feel to thank God now is that he has not only willed that I should come to this place, but that I believe he has also willed that we all from different places should here join in his service and that he is in our midst. I feel happy to look upon your faces to see that you are all attention, and to hear your voice, for though I cannot understand your words, I know that you are worshipping God.

I feel, my dear Christian brothers and sisters, that this is not the only time that I shall see you. Now I see you in weakness and imperfection, but I believe that we shall meet together again; that we are children of the same Father; that we shall meet in glory and be ever present with each other. I feel happy in looking forward to the time when we shall meet together in perfection. You know God's word, and I feel unworthy of telling you what God wants us to do, because you know so much better than I do; but I feel it is a privilege to tell you some of the thoughts that are in my heart. This is all that I have to say to you this evening. If it be the will of God that we meet together again here, I shall be happy to meet with you; but if not, I hope we shall meet each other in a better world, in an everlasting state of existence. 'This is all I have to say now.'

MEETING OF THE GENERAL BOARD.

Wednesday May 20, 10 A. M.

The Board met agreeably to adjournment. Prayer by Rev. Abiaha Samson, of Washington, D. C. The journal of yesterday was read and approved. The following additional Committees were appointed:

On the Burman and Karen Missions—Messrs. P. Church, A. Day, and S. B. Swaim. On the Siam, Assam, China and Telogoo Missions—Messrs. J. N. Granger, L. Porter, and E. Lathrop. On the European Missions—Messrs. T. F. Caldicott, A. D. Gillette, and S. Ilsley. On the African and Indian Missions—Messrs. J. S. Bacon, A. Perkins, and J. Dowling.

The Committee on Agencies and Publications reported, and the Report was accepted.

In the absence of any immediate business the President, Rev. Dr. Sharp, made some remarks on the necessity of inducing the people to read on the subject of missions, that they might learn to feel for the missionaries so that there should be a more regular supply of funds for the work. These fitful contributions would not do for men to rely upon when they were thousands of miles away.

Rev. John Peck took part also in the conversation.

Rev. Evan Jones, missionary to the Cherokees, gave some interesting statements in reference to that mission, at the close of which Rev. Dr. Wayland expressed a hope that Mr. Jones would make a farther statement. Dr. Wayland proposed the following questions, to which he received the answers annexed.

How many copies of the Cherokee Messenger are printed and how many circulated? *Ans.* One thousand printed; about 400 circulated.

What proportion of the Cherokee people can read? *Ans.* A greater number in proportion than among the whites. I feel sure of this though I can scarcely say what proportion.

How long does it take a Cherokee to learn to read the Messenger?

Ans.—Three or four days.

Dr. Wayland, good humoredly—I think some of them should come over and teach us. [Mr. Jones had previously explained that the Cherokee alphabet was exceedingly simple, each character representing a syllable, and that a man of ordinary ability might learn to read in a day.]

Does not every Cherokee syllable end with a vowel, and is not that one of the reasons for their facility in reading? Ans.—Yes, sir, and the Cherokee alphabet would not do for the Choctaws or Creeks on account of that peculiarity.

Dr. Sears then reported on the transfer of Indian missions, the committee concurring in the general views of the annual report, and that the Cherokee and Shawnee missions should not be transferred to the Western Indian Mission Association.

Dr. Sharp made a speech, followed by W. Crane. Prayer by Dr. Welch. Adjourned till 3, P. M.

On Wednesday afternoon, the convention assembled at 3 o'clock. Prayer was offered by Rev. Mr. Benedict. Several committees reported and the board adjourned, the remainder of the afternoon being spent in listening to addresses. Rev. Mr. Shuck, of China, who is about to return under the auspices of the Southern Baptist convention, delivered an address of some length explaining the cause of the exclusiveness of the Chinese Government and the circumstances which led to the opening of that empire to missionary labor.

At the conclusion of Mr. Shuck's remarks, an intelligent Chinese, Yong Sing Sang, spoke at some length, Mr. Shuck acting as interpreter, when the meeting adjourned with prayer.

On Wednesday evening the annual sermon before the Convention which was an extended but highly instructive and impressive discourse, was preached by Rev. George W. Eaton, D. D. of Hamilton, N. Y. from 1 Timothy 1: 11—'The glorious gospel of the blessed God.'

MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION.

THURSDAY MORNING.

The Convention met under its new name at 10 o'clock. The 51st Chapter of Isaiah was read, and prayer was offered by Rev. George B. Ide, of Philadelphia. The minutes of Tuesday were read, and approved. The following resolution was offered by Rev. James E Welsh, of New Jersey:

Resolved, That this Convention relinquish all right, title, and interest which they may have to the real estate, or any other property, belonging to or in the possession of the Columbian College, in the District of Columbia—and that the Treasurer, Hon. Heman Lincoln, or in case of his absence or inability, the assistant treasurer, Hon. Richard E. Eddy, be authorized and directed, and they or either of them are to execute such legal instrument, and to affix the seal of this corporation thereto as may be necessary and proper to convey all such right, title, or interest as is now vested or may hereafter vest in this convention in and to said property to the said Columbian College in the District of Columbia.

The following preamble and resolutions were presented to the Convention by Rev. Dr Cone, and adopted:

Whereas in persuance of the recommendation of the Committee on legal questions in their report accepted by the General Convention at its evening session, on Thursday, Nov. 20, 1845, in the city of New York, certain resolutions in said report numbered 5 and 6 were adopted by said Convention, and

Whereas, Such resolutions predicate that a certain Constitution at such time conditionally adopted and a certain Organization and election of Managers then conditionally made, should become unconditional and definitive on the procural of certain legislated acts, and further said resolutions provide for a transfer in such case of all books, records, property, rights, interests and duties from said Triennial Convention to the American Bap. Miss. Union, therefore,

Resolved, That in as far as such transfer may be now necessary, the transfer be and hereby is made to the full extent recommended in such 5th and 6th resolutions; that the constitution adopted conditionally be and hereby is adopted unconditionally and definitively, that the election then made conditionally be now regarded as unconditional, and the persons so elected take office from this time.

Resolved, That the Union now proceed to elect a President, two Vice Presidents, and a Recording Secretary, according to the provisions of the 4th article of the Constitution.

The assistant Treasurer, Hon R E Eddy, then read a list of the life members of the American Baptist Missionary Union. The following resolution was offered by Rev. Baron Stow:

Resolved, That those churches, societies, and individuals, who have contributed to the extinguishment of the debt of forty thousand dollars are entitled to be constituted Life Members of the Union, at the rate of one for every one hundred dollars paid at one time.

The Union then proceeded to the choice of officers.

Rev Daniel Sharp, D D was elected President.

Judge Dunlevy, 1st Vice President.

Rev B T Welch D D 2d Vice President.

Rev. Rollin H Neale, Secretary.

Prayer by Rev R H Neale, of Boston. Adjourned.

AFTERNOON SESSION.

Union met at 3 o'clock. Rev Dr Sharp, the President, in the chair. Prayer was offered by Rev N Colver, of Boston.

The Union proceeded to vote for the first and second Vice Presidents. Judge Dunlevy, of Lebanon, Ohio, was elected 1st Vice President, and Rev B T Welch, D D of Albany, 2d Vice President.

Rev Messrs John Dowling, of New York, A D Gillette, of Philadelphia, and Robert Turnbull, of Hartford, Ct were appointed a Committee to nominate a brother to preach at the next meeting of the Union, with an alternate, and also to select and propose to the Union the place of their next meeting.

The following resolution was offered by Rev Alfred Bennet, of Homer, N Y:—

Resolved, That any church, or other religious body choosing to represent itself in one annual meeting only, upon the payment of one hundred dollars, shall enjoy for the time being all the rights and privileges of a member.

On motion of Rev Baron Stow, of Boston, the above resolution was referred to the Board of Managers for their consideration, to report at the next annual meeting.

The Committee appointed to nominate a preacher and to select the place of the next meeting of the Union, made their report, whereupon it was

Resolved, That the Union meet next year with the 9th Street Church, Cincinnati, and that Rev. Wm. R. Williams, of New York, be appointed preacher for next year, and Rev. James N. Granger, of Providence, R. I. be his alternate.

Prayer by the President. Adjourned.

Washington.

Washington, May 13th, 1846.

MESSRS. EDITORS,—The clangor of war, for the last eight days, has nearly deafened all ears, and thrown all other business into the back ground. The House for the last four or five days, has nominally been engaged on the Annual appropriation Bill for the Army, but really upon the merits of the Mexican War. This latter measure was sprung so suddenly upon Congress, and so little opportunity for members to assign reasons for their votes was allowed, that very many have felt called upon since, to assign those reasons. About 75 were opposed to a Declaration of War, and especially to a solemn legislative falsehood in asserting that that 'war was occasioned by the Acts of Mexico:' yet as the Bill, which contained this false assertion, made provision also for supplies of men and money, to relieve our army from its critical condition, all but 14 of the whole House, preferred voting for the Bill. All of the 75 would have been glad to have seen the Declaration of War, and the supplies separated from each other, wishing to vote the latter, but not the former. The party in power, however, chose not to separate them, thereby hoping their opponents would be compelled to vote against the whole Bill, thinking then that the cry could be raised of a want of patriotism, in refusing supplies to our menanced army. But in this the dominant party was disappointed. The 14 who thought proper to vote against the Bill at the head of whom stands the venerable JOHN QUINCY ADAMS, have already been denounced as 'Tories,' 'Traitors,' 'Federalists,' &c. This Bill has been the topic of discussion, and these the changes that have been rung for the last few days.

It is melancholy to reflect how little the great principles of right and wrong, of justice and honor, are regarded in this disgraceful war.—Might makes right with us. Mexico will have the sympathy of the whole civilized world. Our citizens first instigated one of her provinces to revolt. It did revolt, and while that revolt was being tested by an appeal to arms, we snatched the revolted Province from the parent State, placed it under our own wing, marched an army to its defence, kept that army for months in an attitude to provoke hostilities, failing in that, we send an army, without the authority of Congress, beyond the original bounds of Texas, we march one hundred miles into Mexico, take possession of her towns, blockade her ports, seize her transports, point our cannon to the heart of her city. Mexico warns us to retire—we refuse. She repels the invasion by force—and forthwith the President exclaims, '*American soil has been invaded,' 'American Blood has been shed.' War exists by the acts of Mexico.*' And the man who refuses to say 'Amen' to it, who dares call in question the justice of the war, or arraign the conduct of the Executive, is branded as a 'traitor' to his country. Shame on the nation, that thus disgraces itself in the eyes of all the world! It is worthy to be trodden under foot of the Gentiles.

Meetings have been held for two or three days in the city, with a view to secure volunteers for the Army. About 45, I hear, have tendered their services. The meetings have been addressed by some of the South Western 'Roarers' in Congress, and also by Col. Richard M. Johnson, who is spending a few days here, as the guest of Rev. O. B. Brown. The 'volunteers' marched through the streets yesterday, attended by some 50 boys, black and white, and 45 harder faces are seldom presented. If our invading army is made up of such recruits, we should not wonder at the Mexicans retreating without firing a gun.

The news from the army received last evening has very much brightened the hopes of the friends of the war. If this should prove true, it would follow that our little army is already out of danger. I will not go into the details of this news, presuming that your columns will contain it taken from other sources.

Washington is now filling up to overflowing, in anticipation of the great National Fair, to be opened to-morrow. Manufacturers, Mechanics, and Merchants are here from all parts of the Union. The exhibition will be a proud testimonial in favor of American industry. The articles are to consist of Domestic manufacture. Goods have been arriving for several days.—Some of the finest specimens of skill and industry are being exhibited, I have ever seen. In my next I may give your readers some account of them more in detail.

The 'races' upon the old ground beyond the Columbian College are coming off. They are attended by sportsmen of the turf from various quarters, especially from Virginia.

It is very uncertain at what time Congress will bring its labors to a close. If the tariff should be taken up in earnest, it is doubtful whether the session will not reach to September.

Yours, &c.

STEAMBOAT PREACHING.

The steamer Worcester, left New York for Norwich on Thursday last, at 5, P. M., with a large number of passengers, among whom were severa clergymen of different denominations, who were returning from the anniversaries.—With the consent of the captain, religious services were held in the cabin. Prayer was offered by a clergyman of the Methodist denomination, after which a sermon was delivered by Rev. Mr. Banvard, of this city. Concluding prayer by Rev. J. Jennings, of Worcester. Three hymns were sung during the exercises—Rev. Mr. Aldrich, of Baltimore, officiating as leader. The exercises were listened to throughout with serious attention, although some of the audience stood the whole time. The desk of the preacher was quite unique; it consisted of a card-table, and two back-gammon boards piled on each other and covered with a newspaper. On this was placed the Bible.

The same evening a meeting of similar character was held on board the Massachusetts on her trip to Providence. Rev. E. E. Adams, seamen's chaplain at Havre, France, preached from Phil. 1: 21, and prayers were offered by Rev. N. W. Williams, of Augusta, Me. and Rev. Mr. Wells, of this city. The meeting is said to have been of a very interesting character. We are pleased to learn that our ministering brethren thus seek for opportunities of usefulness.

Miscellanea.

A WORD IN THE EAR OF THOSE WHO MAKE SPEECHES AT ANNIVERSARIES.—Our New York correspondent, gives the following hints at the close of his late communication. They are hints deserving to be heeded:—'I have heard a goodly number of speeches in the last ten days. I have heard speakers, when the audience were quite weary from long sitting, or were impatient to hear a favorite orator, spend more time in apologizing for addressing them at that late hour, &c., &c., or for taking time that could be more profitably improved by others that were to follow them, (an indisputable fact,) than it would take to deliver a well prepared and pointed speech. Remember the words of the poet,

'Man wants but little here below,
Nor wants that little *long*.'

One thing more. 'He swallowed every word,' is often said of a very attentive hearer. Some speakers introduce a figure by way of an entering wedge to open the mouths of the indifferent, and at the same time, as a kind of dinner pill, through apprehension that their digestive powers may be too feeble for the strong pabulum they are about to administer.

THE YOUNG VERMONT MATHEMATICIAN.—This title of honor has been conferred on T. H. Safford, Jr., of Royalton, Vt. a lad who is 9 1-2 years of age, and now on a visit to this city, accompanied by his father. We have now on our desk while we write, a remarkable pamphlet, entitled 'Youth's Almanac for the year 1846; astronomical calculations, by Truman H. Safford, Jr., calculated for the vicinity of Bradford, Vt. There is also before us a lithographic likeness of the boy, which is remarkably just, exhibiting in true proportion the large frontal developement, and also the good-natured smile that plays around his features. In his manner, (as he appeared in our office,) there is betrayed a boyish carelessness, an unconsciousness of being any thing extraordinary, which is rather a pleasing indication, and gives rise to the hope that by proper education he may rise to be another Newton, instead of being ruined by an early straining and overtasking of his powers. May Heaven bless the lad, and set him as a star in the firmament of science. The lithographic print of which we have spoken, is for sale in all the bookstores, and must be an object of interest to young scholars.

MESSRS. EDITORS,—By a vote of the Literary Adelphi, passed last evening, I am instructed to forward to you for publication the following resolution, adopted by said Society on the 7th inst.:

Whereas a member of the Literary Adelphi, ORLANDO H. WILBUR, of Boston, has been called from earth by death during the past month, and

Whereas we, the members of the Literary Adelphi, have been associated with him in said Society, and have highly esteemed him as a Christian, a student, and as a member of the Literary Adelphi, therefore

Resolved, That we tender our heartfelt sympathies to the parents and friends of the deceased.

In behalf of the Literary Adelphi,
A. WITHINGTON, *Cor. Sec.*
New Hampton Institution, May 15, 1846.

PEALE'S COURT OF DEATH.—This large, impressive, and most excellent painting, which is a conception of American genius, is now in the course of exhibition at Amory Hall. It is well worthy of a visit.

DWIGHT'S THEOLOGY.—This great theological work, a copy of which we have received, but which we cannot notice at length this week, is complete from the press of the Harpers, and can be obtained in the cheapest if not the best form ever issued, of Waite, Peirce & Co., and B. B. Mussey.

ARRIVAL OF REV. MR. SIMONS.—This esteemed missionary from Maulmain, arrived in New York on the 14th inst.

☞ Rev. DAVID AVERY, having accepted the unanimous invitation of the Baptist church in Fiskville, R. I., to become their pastor, has entered upon his labors, and requests his correspondents to direct their communications to him at that place.

☞ Rev. S. G. KINNE has removed from Danbury to Dorchester, N. H. His correspondents will please address him accordingly.

☞ We regret that the favor of our New York correspondent, giving an account of Mr. Stow's sermon, did not reach us until the report as quoted from the Recorder, was in type.

☞ From our inability to obtain from the proper sources, desired information respecting the precise time and place of the holding of several of the anniversary meetings in this city, our columns last week furnished not the announcements on this behalf that we could have wished, and that we intended to give. It is a consolation that the fault was not ours.

☞ The N. Y. Commercial thus closes its report of the meetings in Brooklyn:—We have seldom attended an anniversary where there has been more of the spirit of practical piety and brotherly love.

☞ Annelli's Great Painting of the End of the World, is still in the course of exhibition in School Street.

☞ Dr. Barnes, of Philadelphia, repeated the excellent sermon on the claims of the Sabbath upon young men of which we have a report in another column, at Tremont Temple, on Sabbath evening. Dr. Edwards opened the meeting with some remarks setting forth the objects and doings of the Sabbath Union, after which he engaged in prayer. Concluding prayer by Rev. R. W. Cushman.

☞ Rev. John Alden, late of North Adams, has received and accepted the unanimous call of the Baptist church and Society in Southboro', Mass. and has already entered on his labors.

☞ Rev. William C. Child, of Charlestown, has received a unanimous call from the Second Baptist Church and Society, in Salem, to become their pastor.

☞ Mr. J. R. Bigelow & Co., N. York, have issued beautiful and remarkably correct lithographic likenesses of Rev. J. Lewis Shuck, Yong Seen Sang, and the Rev. E. L. Abbot.

☞ There were present at the meetings in Brooklyn, nine missionaries, Judson, Kincaid, Abbot, Jones, Simons, Dean and Shuck from Asia, E. Jones and Meeker from among the Indians of this country. Besides these, there were Yong Seen Sang, who accompanies Mr. Shuck, Ko Abak, and a converted son of the forest.

☞ Until we get through our extended anniversary press of matter, we shall be obliged to defer much that would otherwise have had an earlier insertion.

General Intelligence.

THE BATTLE OF MATAMOROS.

OFFICIAL ACCOUNT.—General Taylor's official despatches have been received at Washington, giving an account of the battle of Matamoros. It will be seen that the account of the destruction of Matamoros and the killing of 700 Mexicans, was essentially fabulous. The buildings, as General Taylor states, were little injured, and the inhabitants had fled before the shots of the enemy reached the city. It appears, too, that the number of the Mexicans is by no means as large, in Gen. Taylor's estimation, as has been represented; and moreover, that there are *no regular Mexican troops on this side of the Rio Grande.* The following is the substance of Gen. Taylor's despatches:—

On the 1st, the defences on the river being made strong, (nearly completed,) General Taylor left a garrison of some 500 men, under Major Brown, of the 7th infantry, and marched with the remainder of his army (27 miles) to Point Isabel. Not an enemy was seen in the whole distance. All apprehensions for the safety of that depot were thus dissipated.

But on the morning (5 o'clock) of the 3d, the enemy, from the side of Matamoros, opened a heavy cannonade upon our fort, which lasted with but little intermission till midnight. In the meantime the enemy's guns (all but one mortar) were silenced by our fort. Major Brown lost one sergeant killed, and not another man wounded.

Matamoros was necessarily fired upon in the act of silencing the enemy's batteries, and also to kill or disperse the troops therein quartered. The buildings were probably but little damaged. The inhabitants, no doubt, had mostly fled before the commencement of the cannonade. What number of Mexican troops was killed was only known by conjecture; no doubt a considerable number; all of 350.

General Taylor, at Point Isabel, expected, on the 5th, to march the next day with a heavy train of supplies for the fort on the river, and hence to assume offensive operations against the Mexicans; but a private letter makes the probable conjecture that General Arista had returned with his regulars to the other side of the river—leaving in the chapparals only the rancheros—his irregular cavalry. It is not likely that he will reinvade Texas, as Gen. Taylor had received, or expected to receive the 6th instant, several detachments of troops (regulars and irregulars) from New Orleans.

The affair with Capt. Walker's Texan rangers, as was represented by rumor was much exaggerated. In the temporary absence of that gallant and enterprising officer, his company lost, by a surprise but a handful of men—8 or 10.

In the cannonade, Major Brown, Capt. Mansfield of the Engineers, Capt. Lowd and the garrison were all much distinguished. General Taylor always writes coolly. His march, when he expected to meet 3000 Mexican horse, was a gallant enterprise. The Mexicans have not probably had, good and bad, 4000 troops on the lower Rio Grande.

LATER FROM THE RIO GRANDE.

The steamer Col. Harney, arrived at New Orleans, May 17th, from Brazos Santiago. There have been two engagements between the American and Mexican troops. Gen. Vega and two Mexican Lieutenants were taken prisoners. After the battle, 200 Mexicans were found dead on the field. Major Ringgold, of the American army, was killed. The second battle lasted one hour and a half, in which time 600 Mexicans as reported, were killed and wounded, and 300 taken prisoners. The Americans lost 62 killed and wounded. Among the killed were Col. McIntosh, Lieut. Cochran, and Lieut. Inge. The loss of the Mexicans in killed and wounded, is supposed to be nearly 1000. By an exchange of prisoners, Capts. Thornton and Hardee were released.

ARRIVAL OF THE BRITANNIA.

SIXTEEN DAYS LATER FROM EUROPE.

The steamer Britannia, arrived on Thursday morning, about half-past 6 o'clock, bringing 35 passengers from Liverpool to Boston, 20 from Liverpool to Halifax, and 17 from Halifax to Boston. The intelligence by this arrival is of no special importance or interest. Parliament had been dragging along slowly. The Corn Law, the Irish Coercion bill, and the Railway Relief bill, had all been topics of discussion, but no decisive action had been taken on either of these important measures.

The commercial advices were more cheering. The money market was easier. The Cotton market remained firm. Large quantities of American provisions continued to arrive. It is said that there are in store in Liverpool, not less than 400,000 barrels of flour, awaiting the decision of Parliament on the Corn Law Bill.

In regard to the Oregon question, Willmer & Smith say:—'The settlement of the Oregon on the basis of the 49th parallel continues to be regarded as a thing that must be—as a fair settlement, to which the leading statesmen on both sides of the Atlantic will combine to give their aid.'

IRELAND.—The state of Ireland remains as unsatisfactory as at our previous dates. The accounts from various parts of the country give painful evidence of the existing distress. Many of the districts are suffering the horrors of famine, and fever is on the increase.

FRANCE.—We find nothing of special interest in the news from France. The doings of our President and Congress are the topics of considerable remark among the Paris newspapers. The *Siecle* says:—'Mexico presents more dangers to the United States than Oregon, for any annexation of Mexican territory would be opposed by England, and probably by France, whereby there would be a complete subversion of alliances and political interests. That any seizure of Mexican territory would be opposed by France—and opposed to the utmost—is, I think, clear from M. Guizot's speeches on the Texan business.'

Marriages.

In this city, by Rev. Mr. Neale, Mr. Franklin H. Stevens, of Dedham, to Miss Martha A. Whittum, of D.; Mr. Ellery D. Dunn, of Boston, to Miss Susan H. Dow, of Littleton, N. H.

In this city, 14th inst., by Rev. Mr. Cushman, Rev. C. W. Flanders, of Beverly, to Miss Mary H. Lincoln, daughter of the late Wm. O'Brien, Esq., of Machias.

In Worcester, Mr. Edwin Eaton to Mrs. Hannah J. Fowler, daughter of Dr. John Coe.

In Westminster, by Rev. J. E. Forbush, Mr. Asaph Foskett, of W., to Miss Mary A. Bancroft, of Ashburnham; Mr. Amos Pierce to Miss Mary Merriam, both of W.

In Newburyport, 17th inst., by Rev. G. D. Crocker, Mr. Samuel Merrill to Mrs. Hannah Martyn.

In Tiverton, R. I., by Rev. J. Kelly, Mr. Wm. Brownell to Miss Eliza Borden.

In Lonsdale, R. I., on Tuesday evening last week, in the Baptist meeting-house, by Rev. C. W. Hewes, Mr. Glenn H. Reynolds, of Cumberland, to Miss Elizabeth F. Eaton, of Smithfield; Mr. David Patt, of Cumberland, to Miss Sarah Dudley, of Smithfield.

In Campton, N. H., May 20, by Rev. O. Barron, Rev. D. P. Demming, of East Washington, to Miss Ann Clough, of C.

In New York, 7th inst, by Rev. John Dowling, Mr. James F. Blackinton, Principal of the South Reading High School, to Miss Mary D. Warren, of Ashby, Mass.

In Syracuse, N. Y., May 6, by Rev. O. Montague, of Ments, Rev. J. W. Wiggin, pastor of the Baptist church in Benton, to Miss Ann L., daughter of Henry Chamberlain, Esq., of S.

Deaths.

In this city, Mr. Charles Wade, Esq., 53; Amey F., wife of Noah H. Coleman, and daughter of the late Capt. S. Rich, of Charlestown, 19.

In Cambridgeport, Miss Charlotte C., daughter of the late Eben B. Nichols, of Boston, 10; Susannah, his widow, 51; also, Miss Ruth H., their daughter, 17.

In Lexington, Mr. Ebenezer Harrington, 86.

In Needham, Abigail, wife of Jeremiah Kingsbury, 73 years 9 mos.

In Holliston, Mrs Betsey W., wife of Eli Phipps, 56.

In Worcester, Sarah Chandler, wife of H. G. O. Blake, 29.

In West Boylston, on Tuesday, last week, Mr. R. B. Thomas, Esq., editor of the Old Farmer's Almanac, 80.

In Medfield, May 24, Capt. Amos Thayer, 72. He had been a useful member for many years of the Baptist church in this town. His course for several years back has exemplified the Scripture saying, 'The path of the just is as the shining light, that shineth more and more unto the perfect day.'

In New Boston, April 17, Erastus, son of Levi and Lucinda Chamberlain, 4. [Printers in New York are requested to notice.]

In Concord, N. H., Mr. Newell S. Coffin, 43.

In Bennington, N. H., Mrs. Mary A., wife of Rev. J. M. Chick, 31.

Notices.

The next Quarterly Meeting of the Rhode Island Baptist Ministers will be holden at Bristol, R. I., with Bro. Sykes, commencing Monday evening, June 8, 1846. Sermon by Bro. Brayton, or his alternate, Bro. S. S. Bradford.
CHARLES W. HEUES, *Sec.*

☞ The Sabbath School Convention connected with the Sturbridge Association, will hold its next semi-annual meeting at Three Rivers, the second Tuesday in June, at 10 o'clock, A. M. Bro. I. Woodbury is to preach on the occasion; F. M. Emmons, his alternate.
Ware, May 10, 1846. J. GLAZIER, *Sec'y.*

☞ The Ministerial Conference of the Boston Baptist Association will hold its next two-monthly meeting on Tuesday, June 9, at 10 o'clock, A. M., with Rev. Wm. Hague, at his residence, near the 'Ship-yard Bridge,' (which crosses the B. and W. railroad), in Brookline.
CHARLES K. COLVER, *Sec'y.*
Watertown, May 28, 1846.

SABBATH SCHOOL CONVENTION.—The Sabbath School Teachers' Convention of the Worcester and Wachusett Baptist Associations will be held with the Baptist Church in New England Village, on Tuesday, June 9, commencing at 9 o'clock, A. M.

A full representation of all the schools is desired.
HENRY J. HOWLAND, *Rec. Sec.*

A CARD.—The subscriber hereby acknowledges the kindness of the Baptist church in South Reading, in the payment of One Hundred Dollars to constitute him a life member of the American Baptist Missionary Union.
South Reading, May 18, 1846. P. S. ADAMS.

ANNIVERSARY MEETINGS.

WEDNESDAY.

10 A. M. Seaman's Friend Society. Addresses, etc., Tremont Temple.

12 M. Mass. Baptist Charitable Society. Annual meeting, Bowdoin Sq. Church.

3 P. M. Northern Bap. Education Soc. Report and Addresses, Bowdoin Sq. Church.

7 1-2 P. M. American Tract Society. Addresses, etc., Tremont Temple.

7 1-2 P. M. Mass. Baptist Convention, at Bowdoin Sq. Ch. Sermon by Rev. S. B. Swaim, of Worcester.

THURSDAY.

3 and 7 1-2 P. M. Foreign Missionary Meeting. Addresses, etc., by Rev. Messrs. Jones, of Siam, and Abbott, of Burmah; Shuck, of China, with native preacher, Yong Seen Sang; and Meeker, of the Ottowa Mission, with Chief of Ottowa Tribe, and others. Bowdoin Sq. Church.

BRIGHTON MARKET.—MONDAY, May 18, 1846.

At market 560 Cattle, 30 yokes Working Oxen, 43 Cows and Calves, 250 Sheep, and 300 Swine. 280 head of the Cattle came over the Western railroad.

PRICES—*Beef Cattle*.—By Extra, 6,25; first quality, $5,75; second quality, $5,25; third quality, $4,50 a 5,00.

WORKING OXEN—Sales noticed at 62, 66, 71, 90, and $95.

COWS AND CALVES—Sales were noticed at 19, 22, 26, 29, 34 and $45.

SHEEP—Sales were not noticed, there being but few at market.

SWINE—Lots at wholesale for sows 5 c., barrows, 6 c.; at retail, from 6 a 7 c.

N. B. About 120 head of Cattle remain unsold at 4 o'clock, P. M.

The Family Circle.

'O, the sweet atmosphere of home! how bright
It floats around us, when we sit together
Under a bower of vine in summer weather
Or round the hearth-stone in a winter's night!'

For the Reflector.

Extempore Effusion.

Occasioned by the Death of Mrs. Jones, Missionary to Siam.

Messrs. EDITORS,—Below is placed at your disposal an unworthy tribute to the memory of one whose name is familiar to the Christian world, and the news of whose departure has thrilled my heart like the first and unexpected stroke of a death-bell. Mrs. Jones was once a schoolmate of mine at the New Hampton Institution, N. H.; and since she embarked for Siam, recollections of the brilliant features of her Christian character while here, and visions of her exalted worth to the heathen world, have clung around my path like the musical voices of distant friends. J. CLEMENT.

The world has lost a light!
A beauteous orb has been withdrawn,
Whose radiance pierced the shades of moral night
Like opening dawn.

Mid Learning's hallowed bowers
How chaste, how cheering was its ray!
Making with fairy sweep the winged hours
Speed on their way.

That orb how doubly bright
Where else was naught but rayless gloom,
Where sons of Error sought, in pale affright,
A hopeless tomb!

Where'er its lustre fell
The heathen felt its blest control,
And many an heir of Life its power may tell
To win the soul.

The world has lost a light!
A beauteous orb has shot afar,
But heaven has hailed it with unraptured sight,
And gained a star.

Buffalo, N. Y., May 9, 1846.

The Dissatisfied Spirit.

BY FANNY FORESTER.

God 'bowed the heavens and came down' and breathed upon the earth, and a living soul was born. It was not an angel to watch over the destinies of man, and interpose its white wing between him and evil; but it was a thing as lovely, and it looked about to find itself a dwelling-place. While it paused in doubt, there came fluttering by a gay, beautiful creature, its bright wings woven in the loom from which the Iris sprung, all glittering in gold and crimson, now bathing in the dew, and now in the sunlight, brilliant and blithesome, and light as the air on which it balanced. The spirit grew glad at the pretty sight; and as the tiny wonder again swept by it thought within itself,—'what a delightful thing to be a butterfly!' Instantly a pair of gorgeous wings sprouted from the wish; and the embodied spirit flew exultingly up and down the earth, careering in the light, and glorying in its new-found beauties. Sometimes it paused to peep into the hearts of the young flowers, and sipped daintily the sweets which dwelt on their fresh lips, and fanned them when they drooped, and bathed in their perfume; and at night it folded up its wings and made its couch where the moonbeams lay most lovingly. But it could not sleep. That was a breath from heaven stirring those gorgeous wings; the living soul within struggling, conscious that it was not performing its mission. There could not be a brighter nor gayer life, and surely the innocent little butterfly was not guilty of doing harm, but there was a chiding voice came up from within, and the dissatisfied spirit could not sleep. Finally it grew sorrowful, even in the midst of its light companions, all intoxicated by the mere bliss of living. And every day it grew more and more sorrowful and its wings heavier, till at last it cried out in sharp anguish. Beautiful and innocent was the life of the gay insect, but the God-born spirit was not created to waste itself on a sunbeam or a flower, and those magnificent wings were leaden fetters to it. A bird was caroling on the tree above, and as the saddened spirit looked up, it thought of the happy hearts the little songster made, and how it praised God in its light joyousness, and then exclaimed, pantingly,—'What a sweet thing to be a bird!'

A little child found a dead butterfly at the foot of the red maple tree that morning, and as she stooped to pick it up, there came such a gush of melody from the green above, that she started back in pleased astonishment; and then, clapping her soft hands together, she raised her infantile voice in clear, ringing tones, fraught with the music of a mirthful heart. On the instant, there came a rustling sound from the massive foliage; a pair of beautiful wings broke thence and balanced for a moment above, then descended hovering about the head of the child, as though bestowing some wordless blessing, and finally spread themselves for flight. The bird paused where the laborer rested at noontide; and the eye of the strong man brightened as he wiped the sweat away, and leaned against the rugged bark of the meadow-tree, yielding himself up to the delicious influence of its music. Then it flew to the casement of the invalid, and thence to the roof-tree of the cotter; and thence it still pursued its way kindly and lovingly, pausing to warble a moment even by the barred window of the criminal. For many a day the bird-embodied spirit was happy and contented; and believed itself sent upon earth but for the purpose of winning men, by such small, sweet efforts, from sorrow. But, as it nestled one night in the foliage of the forest tree, there came a sad misgiving to trouble it. It had heard of a nobler mission than it had yet dared to contemplate—it had looked into a path toilsome and difficult to walk in, strewn with thorns and beset with dangers; but yet glorious in that it had been trodden by a Holy One who had linked it to heaven. The timid spirit trembled as it thought, and folded its soft pinions over its breast, and strove to recollect all the good it had done that day. It thought how it had softened the nature of the sinful, and dropped balm into the bosom of the sorrowing; but it could not shut down the high aspirations which were swelling within it. It knew well that the spirit of the little bird was not like itself an emanation from the Deity. When the song was hushed and the plumage drooped, that spirit would go downward to the earth; but the living soul, born of the breath of the Almighty, could not so perish. Should it fling aside its loftier gifts, and take upon itself the mission (sweet and beautiful though that mission might be) of the soulless bird? 'Ah, no!' thought the pretty warbler, while its wings seemed swelling to eagle's pinions, the air is full of birds—the world is ringing with melody—it is delightful to swell the care-free chorus; but there is a higher, nobler mission still.' As its breast heaved with these new emotions, a soft sound, as of a lute, stole up from a neighboring grove, and an exquisitely modulated voice, with deep earnestness, clothed its secret thoughts in words:—

'I waste no more in idle dreams my life, my soul away;
I wake to know my better self; I wake to watch and pray;
Thought, feeling, time, on idols vain I've lavished all too long;
Henceforth to holier purposes I pledge myself, my song!
O, still within the inner veil, upon the spirit's shrine,
Still unprofaned by evil, burns the one pure spark divine
Which God has kindled in us all; and be it mine to tend
Henceforth, with vestal thought and care, the light that lamp may lend.

'I shut mine eyes in grief and shame upon the dreary past,
My heart, my soul, poured recklessly on dreams that could not last;
My bark has drifted down the stream, at will of wind or wave,
An idle, light and fragile thing, that few had cared to save;
Henceforth the tiller Truth shall hold, and steer as Conscience tells,
And I will brave the storms of fate, though wild the ocean swells.

'I know my soul is strong and high, if once I give it sway;
I feel a glorious power within, though light I seem, and gay.
O, laggard soul! unclose thine eyes; no more in luxury soft
Of joy ideal waste thyself! Awake, and soar aloft;
Unfurl this hour those falcon wings which thou dost fold too long;
Raise to the skies thy lightning gaze, and sing the loftiest song.'—*Mrs. Osgood.*

The song ceased, and the struggling, God-born spirit looked down on the cold earth; and not forgetting toil, and suffering, and weariness—not forgetting the degradation of sin, and the constant wrestling of the higher with the baser nature, exclaimed, with deep enthusiasm,—'What a sublime thing to be a man!'

A songster was missed from the woodland, and that same day knelt one in prayer; and then humble but strong, and happier far than butterfly or bird, went cheerfully forth on man's great mission—TO DO GOOD.

Morris' National Press.

Moralist and Miscellanist.

Pope, the pretended successor of St. Peter.

It is also a favorite representation of your office, that you are the lineal successor of St. Peter. It is not within my object to deny that you are. I only say that if you are the successor of St. Peter, there is certainly much for you to do, a large reform to make in order fully to justify your claim of successorship. Until then it must savor too much of irony. I saw your three magnificent palaces, seats of regal majesty which the most splendid monarch in the richest and most populous empire of Europe might envy. I remembered that the money which sustains this royal ostentation is wrung out of a small State and a poverty-stricken people, who have also to support the splendors of the cardinals, and the golden liveries that flame about the gates of the Vatican—did I see in this, the unambitious manners, and the tender ministry of the fisherman of Galilee? I turned to his works; I found him saying, "feed the flock of God." Do you call this *feeding* the flock? I visited your palace on the Qurinal: I travelled through the halls adorned with regal splendor, and more than regal art; I looked out from the terraced gardens which overhang the city as proudly as the palace of the Cæsars, in the days of the empire; I noticed in particular, the paraphernalia of luxury and pleasure on every side; your billiard tables, your grottos of statuary, your closeted bowers, your musical fountains, and the ingenious follies you have prepared to frighten the ladies; but pardon me, if I could not bring myself to regard this kind of machinery as exactly fitted to the serious and responsible office of one who keeps the souls of the world; least of all, to the successor of that humble unambitious apostle, who took the legacy of poverty and fiery trial his Savior left him, bore it in rough earnest as a rough man only could, and therein greatly rejoiced. The stores of artistic wealth you have gathered round you, in the Vatican, have a high dignity. A cultivated sense of beauty is at least an accomplishment, and one which in itself is innocent. But whosoever has wearied himself, day after day, in exploring the streets of the Vatican palace—that city populated by the pallet and chisel—will not think of you merely as exercising the dry paternity of a monk, towards the forms of beauty congregated round you; but he will think of these accumulated stores as a pageant of ambition; he will fancy the priest engaged to rival the prince, and not displeased with his victory. When it goes out therefore, that you are here as the anointed successor of an apostle, even the apostle Peter, what has Peter to do with the Vatican, or the lord of the Vatican with Peter? What bond of connexion is there between the apostle of the fine arts and the apostle Peter?

Nor will your worship, in the Sixtine chapel, any better assimilate you to your supposed predecessor and the manner of his time. Woman could not enter there, the wife of Peter himself could not enter, save behind a screen; lest her presence should disturb the flow of your sanctified emotions. No profane Iaic can enter, save in a dress coat. The judgment of the world is artistically transacted over your altar, that you may not forget, I suppose, at your altar, the judgment of the world. Sitting on your throne, as the successor of the fisherman of Galilee, your august person and the altar of the Lord are censed again and again with the common honors of worship. The cardinals float about you, in stately trailings and gyrations, to pay you their homage, and kiss your golden phylacteries; and your slipper receives the humbler homage of those who can stoop lower. What now could Peter make of this? What part of this pageant, what single item, do you imagine, ever to have been seen in the churches of the apostles? Meantime I will not dispatch with a question another item of the scene, which I have not yet named. When the anthem rose, which was to lift our soul to God, my ear was caught by notes of a strange quality—not the voice of woman, not of man. I turned my eye to the little gallery opposite where I stood, and through the open work of the front, I spied the scrawny, sorrowful-looking faces of the poor beings whom you have damned to a fall even out of nature, to serve the luxury of your worship. Merciful God! is this christianity, the religion of Him who came to exalt the poor and restore God's image in man! That hour of disgust and indignation I shall never forget. And I declare to you here, the only place in which I can do it, that if there be a God in heaven who hears your anthems in the Sixtine chapel, the voices of these desecrated beings will go up, not as praise, but as cries for redress and vengeance. This cruelty is an insult to Christ, which we could not pardon in a harem; what then is it in a sanctuary of worship? Above all, what as an instrument of worship?

The grand pageant of Christmas was only an exaggeration of the chapel. I pass by the attendant military pomp and preparation of the hour, and the imposing show of princes and the great of the kingdom flowing majestically to their honored places. What do we see, at length, but a man, who is known as the successor to a poor pedestrian apostle, riding in, through the air; borne aloft on the shoulders of men, in a purple flood of glory; and followed on each side, in stately march by slowly nodding plumes of white, starred with the eyes of the peacock's feathers—emblematic, it is declared, of the eyes of the whole earth, turning hither to behold the representative of God! But when the bearers deposited their gilded burden, as they did very near to the place where I stood, I thought I could detect in your manner, that you yourself were ashamed of the figure that was made of you. Pardon me, if, in the excess of my charity, I make you feel as a sensible man, and a christian ought. And what, I could not but ask, would your favorite apostle think of this, if he were here? Poor fellow! most likely he would have wanted the dress coat necessary to come within the circle of gentility, and therefore could not have found a place near enough to look on his gilded successor at all. But I fancied him still in his weather beaten cloak, and his brown plebian face, hanging round among the distant crowd, and scarce restraining his indignant fire. Well was it for the occasion that he was not really there; else, possibly, we might have had some demonstrations of the human Peter, as well as of the saint. I certainly would not like to engage, that when he saw the multitude wearing out the toe of his image, by their idolatrous salutations, the old sword that cut off the ear, (unless before disposed with) would not have been heard crashing thick upon the demolished head of his representative. But returning to his better mind, he would doubtless blame the impetuous gust which had hurried him away, and he would go forth, weeping bitterly, to ask of his Lord in secret, what crime he had committed, that men should set up this grim idol in his name?—*Dr. Bushnell's Letter to Pope Gregory* XVI.

Root Culture.

Five things are essential in the culture of root corps: first, a dry soil; second, a rich soil; third, a deep soil; fourth, a well pulverized soil; and fifth, good after-culture.

By a *dry* soil, we mean a soil that is not wet. *Moisture* is beneficial to all crops, and is indeed indispensable to their growth; but *standing water* is detrimental to all root crops, though it repose upon the subsoil, and appear but occasionally at the surface. Hence, when roots are to be grown upon soils that are tenacious or flat, or upon those which repose upon an impervious subsoil, the land should either be previously under-drained, or should be thrown into ridges, and the furrows kept open for the free passage of water in heavy rains.

A *rich* soil is as essential to good crops, as nourishing and abundant food is to the fattening of animals. We all know that lean pasture and coarse forage, although they may *keep*, will not *fatten* cattle. It is equally true that although farm crops will live and grow upon a poor soil, the product and profit will be greater on a rich one. Hence the maxim, verified by long experience, that it is better to cultivate one acre of rich land than three of poor. Ordinarily speaking, a good dressing of manure will double the product of a root crop.

A *deep-worked* soil is necessary for all tap-roots, not only that they may penetrate freely, and increase their length and their volume, but that their sadicles—their mouths—which are principally upon their lower extremities, may find food for the parent plant. Even the turnip and potato, in a deep tilth, send down their roots to a great depth, for food and moisture.

The *pulverization* of the soil is essential to the germination of the seed, to the free circulation of moisture and air, and the admission of solar heat, all contributing to the thrift of the growing plants. If the soil is lumpy, or coarse, and does not come in close contact with the seed, to keep it moist, the seed cannot germinate; the roots cannot freely extend in search of food; nor can this food be properly prepared, and transmitted to the plant, unless the soil be so pulverized as to permit the free circulation of air and moisture through all its interstices, and through its mass. The air and dews, we repeat, are charged with the elements of fertility, and the more freely they are permitted to penetrate the soil, the more benefit they will impart to the crop.

Good after-culture implies the keeping of the ground free from weeds, which rob the crop of its food, thinning the plants to a proper distance, keeping the surface mellow, or open to atmospheric influence. If the soil is dry, and rich, and deeply pulverized, the labors of the husbandman will yet not avail much, in root crops, if he neglects either to destroy weeds, to thin, when necessary, or to keep the surface loose and open. But these latter requisites to success may easily be got along with, if they are attended to in time, and with the proper implements. The potato ground should be well harrowed, to destroy all the young weeds, and to pulverize the surface, before the shoots have all broke ground. It may afterwards be almost wholly managed with the plough and cultivator. The beet, carrot, and ruta baga, if sown, as they should be, in rows, should be cleaned in like manner, and for like purpose, with the cultivator, as soon as the rows of young plants can be readily distinguished. One hour's labor, in this way, will destroy more small weeds, and correspondingly benefit the crop, than three hours' labor will effect upon large weeds. It is easier to destroy the acorn that is to eradicate the oak. To crowd plants, is like overstocking a pasture, or endeavoring to make fat animals from half rations of food. It is dividing among many that food which is required to perfect one. It moreover tends to exclude light, heat, and a free circulation of air, essential to the development of vegetables, and the perfection of their growth. Hence a moderate number of plants will give a better product than a great many, upon the same ground, in a crowded situation. This is a hard lesson to teach to some farmers, in regard to root crops.

Buel's Farmer's Companion.

FOREIGN EVANGELICAL SOCIETY.

Dr. Cheever's discourse before this Society, was delivered on Sunday, in the Reformed Dutch Church, Lafayette Place, before a numerous audience which filled the spacious and beautiful edifice at an early hour. His text, from Thes. 8:8, was as follows: 'And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming.' The discourse, as the text indicates, was aimed at the evils and abominations of the Romish hierarchy; and the distinguished abilities of the speaker were brought into full requisition to illustrate and enforce his subject.

He remarked that the question of the practical distinction between the principles of the Romish church, and those of Protestantism, was becoming the great question of our age. He saw, as in the aspect of two opposing armies, the respective forces of Romanism and the Protestant church arrayed for battle, the issues of which were to be decisive on the destinies of each. Some of the great powers of the world were inclined to favor Romanism on account of its great organic unity, whilst they despised Protestantism for the want of it. But he saw in this very unity of the legions of Rome a certain indication of her ultimate confusion and overthrow.

He remarked at length on the tendencies of the system, and traced in the light of history, from the seventh to the seventeenth century, the corruptions that had mingled with its theology, and worked their way among the essential truths that were incorporated into it, among the masses of its adherents. In reviewing its progress, we have prostrate empires for our landmarks—the fire and desolation of war for our beacon lights, and the voices of those under the altar, crying, 'how long, O Lord, wilt thou not avenge our blood on them that dwell on the earth,' for our warning echoes from the past. In view of what Romanism had already done, and the developments it has made in the old world, its final demolition and overthrow were reserved to be witnessed in this country. There was no power less than the Almighty agency that could be relied on for this work. Romanism relied for its promulgation on brandy and cannon in the South Sea Islands, and on political intrigues at home. He relied on the Spirit of God, silently penetrating the darkness that enveloped the masses, as well as the clergy of the Romish church, for the triumph of truth, and on this alone; upon the Spirit of the Lord, the brightness of whose coming was more refulgent than the fires of ten thousand volcanoes.

The great brand of Rome's apostacy was her putting the ban of proscription upon the word of God, and free preaching; a man with the Bible in his hand should be as sacred as a herald, the world over. Go ye into all the world and preach the gospel to every creature, was the command; and no government had a right to interpose its authority in the way of the heavenly Messenger. On the contrary, if there were natural and inalienable rights, and governments were set for the defence of these, then were they bound to protect men in the exercise of the most sacred of all rights—the rights of conscience. Were those governments now acknowledging the principles of religious toleration to combine in a great Congress of nations for enforcing protection to the rights of their citizens in regard to religious belief, and the exercise of the rights of conscience, opposing Catholic governments would soon be forced into the measure, and an end would soon come to religious intolerance. What were governments good for, if, when the most sacred rights of humanity were invaded, they extended no protection to their citizens? This protection was equally due to the Romanist and the Protestant. Our own government had extended its arms to all nations, and proffered equal protection to all in the exercise of their religion; this qualified us to speak with emphasis on this subject, and would give peculiar force to remonstrances which we might make. Until this was done, intolerance, like Bunyan's old gaunt *Grim*, would sit in his cell gnawing his finger nails and exclaiming, 'You will never mend, till more of you be burned.'

Dr. Cheever enforced his argument at considerable length, but our limits will not permit us to follow him farther.—*N. Y. Com. Advertiser.*

NAUVOO TEMPLE.—A rich old bachelor from the South, lately passed up the Mississippi river to Nauvoo, to purchase the Mormon temple for an asylum for destitute widows and other females. He also wishes to purchase lands and town lots sufficient to endow it out of the rents. We shall be glad to hear of his success. It will be quite an improvement on the original design.

Matrimonial Facts and Figures.—In the year 1842 the number of marriages registered in England and Wales was 118,825; 110,074 according to the rites of the Established Church, and 8,778 otherwise. 5,387 of the bridegrooms and 16,003 of the brides were under age. 15,619 of the bridegrooms were widowers, 10,579 of the brides were widows, and 38,031 of the bridegrooms and 56,965 of the brides (or nearly one half of the total number) were unable to write their names. The effect of 'bad times' on the number of marriages is strikingly apparent in this number of the registrar-general's report. In 1839 the number of marriages was 123,166; in 1840, 122,665; in 1841, 122,496; and in 1842, 118,825.

The Marseilles journals state, that at no former period has the Mediterranean proved so tempestuous as during the late winter.

Books for Sab. School Libraries,
At Reduced Prices.

FOR SALE at JAMES LORING'S Bookstore, 132 Washington St., Boston.

Belfrage Henry. Memoir of John Watson and sister, exemplifying the loveliness of early piety. price 15 cts.
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do do A Mother's Garland for her Children. 15 cts.
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